

# **OLD PRUSSIAN WRITTEN MONUMENTS**

**TEXT AND COMMENTS**

Lithuanians' World Center  
for Advancement of Culture, Science and Education  
Kaunas, 2007

UDK 808.81

K1-159

Old Prussian Written Monuments.

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The compiler expresses his gratitude to:

*ANTANAS JURJONAS,*

WEB-site *www.lietuvos.net*, as well as to

Lithuanian Union of Liberals and Centrists

for their support in publishing this book

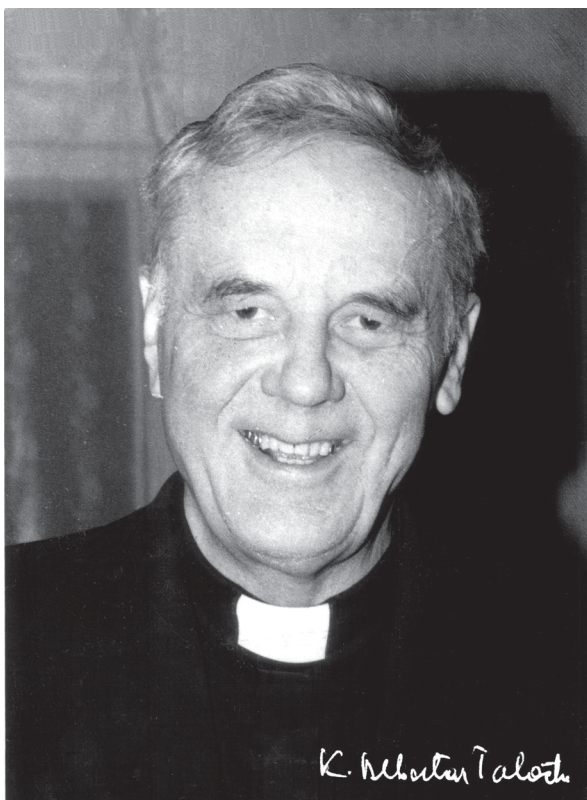
Printed in Lithuania

ISBN 978-9986-418-42-9

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*To the Memory of my Confessor  
Monsignor Albertas Talačka, Dean of Anykščiai,  
who encouraged my Lithuanian and Baltic studies  
from the very beginning*



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## MONUMENTS OF OLD PRUSSIAN ARE:

**1** – Prussian geographical names on the territory of Baltic Prussia (the first basic study of these names was by Georg Gerullis, *Die altpreußischen Ortsnamen*. Berlin und Leipzig, 1922) [**ON**];

**2** – Prussian personal names (up to now the main research is of Reinhold Trautmann, *Die altpreußischen Personennamen*. Göttingen, 1923) [**APN**];

**3** – Separate words found in various historical documents [**DK**];

**4** – Vernacularisms in former German dialects of East and West Prussia, as well words of the Old Curonian origin in Latvian and West-Baltic vernacularisms in Lithuanian and Belorussian [**DIA**];

**5** – So called *Basel Epigram* – an inscription of possibly 1369, found by Stephen C. McCluskey in one of folios of the Basel university in 1974 [**BPT**];

**6** – fragmentary texts:

a) fragments recorded in several versions by Hieronymus Maletius in Sudovian Nook in the middle of the 16<sup>th</sup> c. ( “Run, devils, run!”, “Hello our friend!”, a drinking toast “A healthy one after a healthy one (one after another)!”, “A carter drives here, a carter drives here!”, “Oh my dear holy fire!”) [**MBS**];

b) an expression from the list (F) of the Vocabulary of friar Simon Grunau, a historian of the German Order (“This is our lord, our lord”) [**GrF**];

c) a manuscript fragment of the first words of Prussian *Pater Noster* from the beginning of the 15<sup>th</sup> c. [**TN**];

**7** – So called *Elbing Vocabulary* [**E**] consisting of 802 thematically sorted words and their German equivalents. This manuscript, copied by Peter Holzwescher (Holcwesscher) from Marienburg on the boundary of the 14<sup>th</sup> / 15<sup>th</sup> c., was found in 1825 by Fr. Neumann among other manuscripts acquired by him from the heritage of Elbing merchant A. Grünau (“Codex Neumannianus”, i.e. E plus three statute-books: the Lubeck Law, the Pamedian Law, Old Polish Law).

Although plausible, it is only a matter of “Nesselmannian” tradition to say that this monument represents a Pomezanian dialect of Prussian: phonetical features of **E** may be found *inter alia* in geographical names recorded on the whole territory of Baltic Prussia, including “Yatvingized” Samland. The title *Elbing Vocabulary* originates from the name of the Library of the Town of Elbing, which acquired “Codex Neumannianus” from Fr. Neumann. The “Codex” perished with all probability in bombing of 1944, what was a British contribution to Prussian studies. Hence, the Prussian studies should be thankful to Adalbert Bezzenberger who had taken trouble over commissioning a brilliant photocopy of **E**, although not coloured, already in 1897 (see further);

**8** – 100 words in strongly varying versions (A, C, F, G, H, cf. Bibliography in V. Mažiulis *PKP* II, 48, fn. 7) of the Vocabulary by *Simon Grunau* of ca. 1517-1526 [**Gr**];

**9** – **10** – **11** – *three Catechisms* [**I**, **II**, **III**] printed in Königsberg in 1540, 1540 and 1561 respectively, of which two first consist of only 6 pages of the Prussian text, the Second being a correction of the First in an another sub-dialect, but the Third one consists of 132 pages of the Prussian text and is a translation by Abel Will of Martin Luther’s *Enchiridion*.

All three Catechisms are of small octavo, the print being Schwabach. Although their language strongly differs from “Pomezanian” of **E** (in respect to shortening of unstressed vowels and different reflection of so called Baltic \**ā*), there is also a great difference between **I** and the other Catechisms. Baltic \**ē* is presented in **I**, while it is substituted by *ī* (< \**ē*) in **II** and **III**. Hans Weinreich printed 197 pieces of **I** in Königsberg. After that, in the same year, he printed 192 pieces of **II**, what was a corrected version of **I**. There is no data of how many peaces of **III** were printed by Johann Daubmann in Königsberg 21 years later. A need to correct the first edition of **I** was theological with all probability. There is a funny mistake in the text of *Pater Noster* in **I** (German *Reich* ‘Kingdom’ was translated as *reich* ‘rich’), but Jesus Christ is treated as a creature in the text of *Credo* there (Pr.

*patickots* I 7<sub>13</sub> what is an Arianism, cf. Palmaitis M.L. *Natum*, in Selected Bibliography further). Thus more reliable translators were chosen for the corrected version, but this explains the fact of another dialect too. On the other hand, Hartknoch points to **II** as written in Samlandian dialekt (Mažiulis *PKP* I 37).

We do not know names of the translators of **I** and **II**, however names of Abel Will, church rector of Pobethen, and his assistant peasant serf Paul Megott from Biegiedten, are well known. A. Will succeeded to translate 53 pages of the German text of **III** into Prussian, with the help of P. Megott, during at least ... 6 years if not more, but he got 10 thalers for this work. The quality of his translation shows that he was not worthy of this sum. However his work has become the main source of Old Prussian for us till now.

As for the fate of the printed pieces, only four of **I** are known to survive today: one exemplar is kept in the Library of Vilnius University, one is in Martynas Mažvydas National Library in Vilnius, one is in the State Library of Berlin and one is in the Library of Torun University. There are only three known exemplars of **II** today: one is kept in the State Library of Berlin, one is in the Library of Rostock University, and one is in the Library of Wrocław University. As for **III**, only two known exemplars survive: one is in the State Library of Thübingen (III T) and one is in the State Librare of Dresden (III D). More exemplars of **I**, **II**, **III** were known before World War II, in libraries and in private collections (for exhaustive information cf. Introduction to V. Mažiulis' *PKP* I). III D differs from III T not only in a lack of Dedication to Duke Albrecht, but in a number of words, which belong to a corrected edition according to R. Trautmann (cf. Trautmann R., Introduction to *Die altpreußischen Sprachdenkmäler*, p. XXVI, in Selected Bibliography further).

This edition is a copy of V. Mažiulis' *PKP* I, in which **I** of the Martynas Mažvydas National Library, **II** of the State Library of Berlin, and **III** of III T (p. 1–16) and III D (p. 17–134 = III D p. 1–118) were used.

First approaches to Old Prussian written monuments were:

*The Catechisms*

**Vater, Johann Severin**, Die Sprache der alten Preussen. Braunschweig 1821, followed by

**Linde, Samuel Bogumił**, O języku dawnych Prusaków. Warszawa 1822;

**Nesselmann, Georg Heinrich Ferdinand**, Die Sprache der alten Preussen an ihren Überresten erläutert. Berlin 1845;

**Bopp, Franz**, Über die Sprache der alten Preussen. Berlin 1853.

*The Elbing Vocabulary*

**Nesselmann, G.H.F.**, Ein deutsch-preussisches Vocabularium / Altpreußische Monatsschrift, 5 (1868), but the best edition followed by

**Bezenberger, Adalbert, Simon, W.**, Das Elbinger Deutsch-Preussische Vokabular (Photographie von F. Surand in Elbing, Lichtdruck von Meisenbach Riffarth & Co. in Berlin). Königsberg 1897.

*Fragments*

**Bezenberger, A.**, Miscellen / Beiträge zur Kunde der indogermanischen Sprachen, herausg. von A. Bezenberger, 2 (1878), p. 123–161.

*Onomastics*

**Nesselmann, G.H.F.**, Thesaurus Linguae Prussicae. Berlin 1873;

**Lewy, Ernst**, Die altpreußischen Personennamen. Breslau 1904.



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## ABBREVIATIONS

<i>ac</i>	active
<i>acc</i>	accusative
<i>aj</i>	adjective
<i>attr</i>	attributive
<i>av</i>	adverb
<i>cj</i>	conjunction
<i>cn</i>	subjunctive
<i>cp</i>	comparative
<i>crd</i>	cardinal
<i>dat</i>	dative
<i>f</i>	feminine
<i>gen</i>	genitive
<i>i</i>	intransitive
<i>if</i>	infinitive
<i>ij</i>	interjection
<i>inst</i>	instrumental
<i>ip</i>	imperative
<i>loc</i>	locative
<i>m</i>	masculine
<i>n</i>	neuter
<i>no</i>	substantive
<i>nom</i>	nominative
<i>obl</i>	oblique
<i>op</i>	optative
<i>ord</i>	ordinal
<i>pa</i>	passive
<i>pc</i>	participle
<i>pcl</i>	particle
<i>pn</i>	pronoun
<i>pnl</i>	pronominalized
<i>po</i>	possessive
<i>praedic</i>	predicative
<i>prp</i>	preposition
<i>ps</i>	present
<i>psp</i>	postposition
<i>pt</i>	past
<i>ptv</i>	partitive
<i>sp</i>	superlative
<i>subst</i>	substantivized
<i>tr</i>	transitive
<i>v</i>	verb
<i>voc</i>	vocative
<i>1, 2, 3</i>	1st, 2nd, 3rd person

- APG* Endzelin, Janis, *Altpreussische Grammatik*. Riga, Latvju grāmata, 1944.
- APN* Trautmann, Reinhold, *Die altpreußischen Personennamen*. Göttingen, Vandenhoeck & Ruprecht, 1925.
- BR* Palmaitis Letas, Baltų kalbų gramatinės sistemos raida. Kaunas: Šviesa, 1998.
- BPT* The Basel Prussian Text (so called *Basel Epigram*).
- BS* Mažiulis, Vytautas, *Baltų ir kitų indoeuropiečių kalbų santykiai*. Vilnius: Mintis, 1970.
- DIA* Vernacularisms of former East- and West-Prussia.
- DK* Historical documents.
- E* So called *Elbing Vocabulary*.
- Gr...* Records by Simon Grunau (GrA, GrG, GrF etc.).
- LD* Zinkevičius, Zigmas, *Lietuvių dialektologija*. Vilnius, Mintis, 1966.
- LVG* Endzelīns, Jānis, *Latviešu valodas gramatika*. Rīga, Latvijas valsts izdevniecība, 1951.
- MBS* Fragmented Prussian texts recorded by H. Maletius.
- ON* Gerullis, Georg, *Die altpreußischen Ortsnamen*. Berlin etc., Walter de Gruyter, 1922.
- PEŽ* Mažiulis, Vytautas, *Prūsų kalbos etimologijos žodynas. T. 1–4*. Vilnius: Mokslas, 1988–1997.
- PKIG* Mažiulis, Vytautas, *Prūsų kalbos istorinė gramatika*. Vilniaus universiteto leidykla, 2004.
- PKP* Mažiulis, Vytautas, *Prūsų kalbos paminklai. T. 1*. Vilnius, Mintis, 1966; *T. 2*. Vilnius: Mokslas, 1981.
- TN* A manuscript fragment of the first words of Prussian *Pater Noster* of the 15<sup>th</sup> c.
- VG* Stang, Christian S, *Vergleichende Grammatik der baltischen Sprachen*. Oslo-Bergen-Tromsø: Universitetsforlaget, 1966.
- I, II, III* Printed Prussian Catechisms.

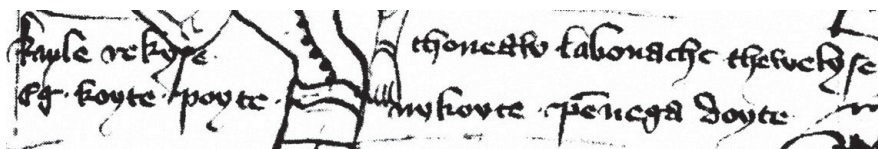
## **THE BASEL EPIGRAM**





Kayle rekyfe · thoneaw łabonache thewelyfe ·

Eg · koyte · poyte nykoyte · peñega doyte ·



Vytautas Mažiulis ('Seniausias baltų rašto paminklas' / *Baltistica* 11/2, 1975, p. 130) reconstructs:

\* *kails rīkīs tu n'au labans tēvelis īk k(v)ōitu pōt nik(v)ōitu penigan dōt*

"Hello Sir, thou art not more a good little uncle if thou wantest to drink, not wantest to give money"

However a slightly another interpretation may be proposed:

\* *kaīls rikīs<sup>e</sup>, tū nējaū lāban āse<sup>i</sup> tēvelis<sup>e</sup>, ik k<sup>w</sup>ōi tu pōtwei<sup>i</sup> nēk<sup>w</sup>ōi tu pēninga dōtwei<sup>i</sup> –*

As Jos Schaeken implies ('Observations on the Old Prussian Basel Epigram' / *International Journal of Slavic Linguistics and Poetics* 44-45, 2002–03, p. 331–342 with graphological analysis and exhaustive bibliography), it was a scribe Petrus Fru(m), who put down this inscription heard from some Prussian student in Prague in 1369. The phrase was not necessary dictated, as J.Schaeken thinks. Most probably it was put down from memory, what can explain the corruption of \**pōtwei*, \**dōtwei* to *poyte*, *doyte* after \**k<sup>w</sup>ōi tu (koyte)*. This may also explain rendering of the inflection *-s* as *-se*, especially if the informant pronounced *s* in a soft manner. The latter is also the single explanation of the spelling *-ache* (German *che* being [çe]) of the 2 pers. sg. *ase*. (*lab*)*on* means \*(*lab*)*an* after the labial *b*, as V.Mažiulis says (op. cit.). The neutral form was a norm for an adjective as a nominal predicate. A very long dash in spelling *peñega* marked not only a doubled *n*, but *n* omitted in the suffix *-ing* too. i.e. \**pennenga* [*peninga*]. The ending *-a* seems to be the same *-ō/-ā* as in East Baltic genitive, although not a genitive inflection (which was *-as*), but a non-paradigmatic form used in the sense of a partitive (cf. Palmaitis, *Baltistica* 13(2), 1977). The quality *-ā* (\**ō*), not *-ō*, was a result of a barytone accent (Mažiulis BS 21 f., 99 f.). \**ō* did not turn into \**ū* after the gutturals and labials, but unstressed vowels were reduced (*peñega*, *rekyse*, *eg*) at that time in this dialect.



ELBING VOCABULARY

Erpliat pman9 petu holo  
messche: De maienburg

		[Trautmann, trad.]	<b>Mažiulis</b>
		[ <b>Mažiulis</b> ]	<b>Mažiūlis / Palmáitis</b>
<b>1</b>	GŌt	Deywis	<i>dei<sup>w</sup>i's</i>
<b>2</b>	Engel	Rapa	[Rapan] <i>rapan</i>
<b>3</b>	Hemel	Dangus	<i>dangus</i>
<b>4</b>	Gestirne	Lauxnos	<i>lauksnōs</i>
<b>5</b>	Morgenstn'	Deynayno	<i>deinainō</i>
<b>6</b>	Sebengest'ne	Paycoran	[Paytoran] <i>paitōran</i>
<b>7</b>	Sunne	Saule	<i>saulē</i>
<b>8</b>	Monde	Menig	[Menig] <i>mēnī's</i>
<b>9</b>	Wulken	Wupyan	<i>(v)upjan</i>
<b>10</b>	Helle	Pyculs	<i>pikul's</i>
<b>11</b>	Tufel	Cawx	<i>kauks</i>
<b>12</b>	JOr	Mettan	<i>metan</i>
<b>13</b>	Somer	Dagis	<i>dag<sup>i</sup>s</i>
<b>14</b>	Herbist	Assanis	<i>asanis</i>
<b>15</b>	Witter	Semo	<i>zēmō</i>
<b>16</b>	Woche	Sawayte	<i>savaitē</i>
<b>17</b>	Sontag	Nadele	<i>nadēlē</i>
<b>18</b>	Montag	Ponadele	<i>panadēlē</i>
<b>19</b>	Dinstag	wissaseydis	<i>visasēdis</i>
<b>20</b>	Mittewoche	Possissawaite	<i>pusisavaitē</i>
<b>21</b>	Donirstag	Ketwirtire	[Ketwirtix ] <i>ketvirtiks</i>
<b>22</b>	Freitag	Pentinx	[Pentnix] <i>pent'nīks</i>

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*1 God, 2 angel, 3 heaven, 4 stars, 5 morning star, 6 Pleiades, 7 sun, 8 moon, 9 cloud, 10 hell, 11 devil, 12 year, 13 summer, 14 autumn, 15 winter, 16 week, 17 sunday, 18 monday, 19 tuesday, 20 wednesday, 21 thursday, 22 friday*

			[Trautmann, trad.]	<b>Mažiulis</b>
			[ <b>Mažiulis</b> ]	<b>Mažiūlis</b> / <b>Palmáitis</b>
<b>23</b>	Sonnobent	Sabatico		<i>sabatikō</i>
<b>24</b>	ERde	Same		<i>zamē</i>
<b>25</b>	Leym	Laydis		<i>laidīs</i>
<b>26</b>	Sant	Sixdo		<i>zigzdō</i>
<b>27</b>	Let	Layso		<i>laisō</i>
<b>28</b>	Berg	Grabis	[Garbis]	<i>garbis</i>
<b>29</b>	Grunt	Dambo	[Daubo]	<i>daubō</i>
<b>30</b>	Tal	Pamdaubis		<i>padaubīs</i>
<b>31</b>	Grabe	Rawys		<i>rav<sup>i</sup>s</i>
<b>32</b>	Steyn	Stabis		<i>stab<sup>i</sup>s</i>
<b>33</b>	Vüer	Panno		<i>panu</i>
<b>34</b>	Kole	Anglis		<i>anglis</i>
<b>35</b>	Vuncke	Soanxti	[Spanxti]	<i>spōnksfī</i>
<b>36</b>	Brant	Knaistis		<i>knaistis</i>
<b>37</b>	Assche	Pelanne		<i>pelanē</i>
<b>38</b>	Stopassche	Plieynis		<i>plēnis</i>
<b>39</b>	Rouch	Dumis		<i>dūm<sup>i</sup>s</i>
<b>40</b>	Brodim	Pore		<i>pōrē</i>
<b>41</b>	Hiczcze	Gorme		<i>gōrmē</i>
<b>42</b>	Vuerstant	Goro		<i>garō</i>
<b>43</b>	Glut	Sari		<i>zarī</i>
<b>44</b>	Flamme	Lopis		<i>lōp<sup>i</sup>s</i>
<b>45</b>	LVft	wins		<i>vīns</i>

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23 *saturday*, 24 *earth*, 25 *clay*, 26 *sand*, 27 *alumina*, 28 *mountain*, 29 *ravine*, 30 *valley*, 31 *ditch*, 32 *stone*, 33 *fire*, 34 *coal*, 35 *spark*, 36 *ignition wood*, 37 *ashes*, 38 *flake-ashes*, 39 *smoke*, 40 *steam*, 41 *heat*, 42 *ashes pit*, 43 *live coals*, 44 *flame*, 45 *air*

<b>G</b> ot	Deimus	Comobent	Sabatto
Hemel	Rapa	<b>H</b> ede	Same
Gefirne	Dangus	Leym	Laydis
Waggenfen	Laurnos	Sant	Enro
Gelengestine	Deymayno	let	Lays
Summe	paxonun	Berg	Grabis
Wonde	Saule	Orunt	Dambs
Wullen	memg	Tal	pandambis
Helle	ruppan	Grabe	Kawps
Tufel	pyauls	Steyn	Stabis
<b>F</b> or	Eaur	<b>U</b> ier	Panno
Somer	mettan	Fole	anglis
Herbyf	Dagis	Vunche	Samxt
Witter	aypans	Brunt	Enayfas
Woche	Semo	Cyfehe	Delame
Sontag	Samayte	Stopafche	plieymis
Montag	nadele	Pouch	Dumms
Dinfatag	ponadele	Brodm	Wore
Witte woche	nyffafeydis	Gigge	Roeme
Donnsatag	posffawaut	Duerfant	Bors
Yfatag	betlerture	Blut	San
	pentime	flamme	Lopis
		<b>I</b> ose	nms

nebel	knuffins	hoer	Seebelis
Reyn	aglo	Grophor	herti
meidine	melcolle	Gmante	Stards
Reynen	Guge	Gmstheidel	Reypetis
Donuer	percumis	Gehrne	Stigeno
Dunreyn	Grumms	Warg	mulgeno
Blace	mealde	Gmruel	pleymis
Gmrt	Gwetro	Scheitel	arglobis
Gayl	hertaro	Starne	hato
Gne	Gnangis	Gemitle	pergaluris
Is	Ladis	Nactie	passoles
Gnost	passalis	Guge	Agms
Krf	Grosis	Sehe	Wendulis
Wasser	Bundan	Gompro	Wubn
See	Asparan	Ore	Rufms
Dych	Rburs	Orfmals	Gmstems
Glys	Ape	mare	nozy
Reynflis	Salus	Nafeloch	nosproly
Borne	typus	Nafzule	Gremfde
Gab	marv	Fos	Gnoxas
hoer	lunay	Gmrt	austo
Alenst	Gmonenatms	Gmrlippe	ponage
Goupt	Glawo	ippe	Wazus
		Gzan	Dantis

			[Trautmann, trad.]	Mažiulis
			[ Mažiulis ]	Mažiulis / Palmaitis
46	Nebel	Kupsins		kūpsīns
47	Reyn	Aglo		agl̥s
48	Mercline	Melcowe	[Meltowe Mercline]	mirk̥līnē
49	Reynen	Suge		sūjē
50	Donner	Percunis		perkūn <sup>i</sup> s
51	Dunreyn	Grumins		grumins
52	Bliczce	Mealde		mēldē
53	Wint	Wetro		vētr̥s
54	Hayl	Keytarō		keitar̥s
55	Sne	Snaygis		snaig <sup>i</sup> s
56	Js	Ladis		lad <sup>i</sup> s
57	Vrost	Passalis		pasal <sup>i</sup> s
58	Ryf	Grosis	[Grodīs] [Grosis]	gr̥šīsīs
59	Wasser	Wundan		(v)undan
60	See	Assaran		azaran
61	Tych	Wurs		(v)ūr̥s
62	Vlys	Ape		apē
63	Reynflis	Salus		salus
64	Borne	Apus		apus
65	Hab	Mary		marī
66	Mer	Luriay	[Juriay]	jūr <sup>i</sup> ai
67	Mensch	Smonenawîs	[Smonenawins]	zm̥nenavins
68	Haupt	Glawo	[Galwo]	galv̥s

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46 fog, 47 rain in torrents, 48 drizzle, 49 rain, 50 thunder deity, 51 thunder, 52 lightning, 53 wind, 54 hailstones, 55 snow, 56 ice, 57 frost, 58 hoar-frost, 59 water, 60 lake, 61 pond, 62 river, 63 brook (rill), 64 water spring, 65 bay, 66 sea, 67 human being, 68 head



			[Trautmann, trad.]	Mažiulis
			[ Mažiulis ]	Mažiūlis / Palmáitis
69	Hoer	Scebelis		<i>skebelīs</i>
70	Czophor	Kexti		<i>kekstī</i>
71	Swarte	Stordo	[Scordo]	<i>skōrdō</i>
72	Hirnschedel	Kerpetis		<i>kerpetis</i>
73	Gehirne	Strigeno		<i>strigenō</i>
74	Marg	Mulgeno	[Musgeno]	<i>muzgenō</i>
75	Hirnuel	Pleynis		<i>plēnis</i>
76	Scheitel	Arglobis		<i>arglubīs</i>
77	Stirne	batto	[ballo] [Cacto]	<i>kaktō</i>
78	Genicke	Pergalwis		<i>pergalvīs</i>
79	Nacke	Passoles		<i>pazulis</i>
80	Ouge	Agins		<i>akins</i> [acc.pl.fem.]
81	Sehe	Weydulis		<i>veidul<sup>i</sup>s</i>
82	Wimpro	Wubri	[Bruwi]	<i>bruvī</i>
83	Ore	Ausins		<i>ausins</i> [acc.pl.fem.]
84	Orsmalcz	Dmskins	[Druskins]	<i>trustins</i>
85	Naze	Nozy		<i>nōsī</i>
86	Naseloch	Noseproly		<i>nōsēprōlī</i>
87	Nasezule	Gremsdē	[Gremslē] [Gremsdē]	<i>gremzdē</i>
88	Rocz	Snoxtis		<i>snōkstis</i>
89	Munt	Austo		<i>austō</i>
90	Obirlippe	Ponasse		<i>panasē</i>
91	Lippe	Warsus		<i>var<sup>z</sup>"s</i>
92	Czan	Dantis		<i>dantis</i>

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69 hair, 70 plait (tress), 71 skin, 72 skull, 73 bone-marrow, 74 brain, 75 meninx, 76 vertex, 77 forehead, 78 back of the head, 79 nape, 80 eyes, 81 eyeball, 82 eyebrow, 83 ears, 84 ear-wax, 85 nose, 86 nostril, 87 cartilage, 88 snot, 89 mouth, 90 place between the nose and upper lip, 91 lip, 92 tooth

[Trautmann, trad.]

[ Mažiulis ]

Mažiulis

Mažiulis / Palmāitis

<b>93</b>	Czanfleysch	Dantimax	<i>dantimaks</i>
<b>94</b>	Czunge	Insuwis	<i>inzuvis</i>
<b>95</b>	Gume	Dangus	<i>dangus</i>
<b>96</b>	Kele	cosy	<i>kōsī</i>
<b>97</b>	Gurgel	Gurcle	<i>gurklē</i>
<b>98</b>	Wange	Laygnan	<i>laiknan</i>
<b>99</b>	Kinne	Scalus	<i>skal"s</i>
<b>100</b>	Jrstebart	Wanso	<i>vansō</i>
<b>101</b>	Bart	Bordus	<i>bōrdus</i>
<b>102</b>	Hals	winsus	<i>vinzus</i>
<b>103</b>	Halsoder	Stroio	<i>strujō</i>
<b>104</b>	Schulder	Pette	<i>petē</i>
<b>105</b>	Achsel	Caymoys	<i>kamōiss</i>
<b>106</b>	Schuld'blat	Pettis	<i>petis</i>
<b>107</b>	Rucke	Rikisnan	<i>rīkīsnan</i>
<b>108</b>	Ruckeoder	Pettegislo	<i>petēgislō</i>
<b>109</b>	Arm	Jrmo	<i>irmō</i>
<b>110</b>	Elboge	Alkunis	<i>alkūnīs</i>
<b>111</b>	Mus	Peles	<i>pelēs</i>
<b>112</b>	Vnd'arm	Woltis	<i>(v)ōltis</i>
<b>113</b>	Vüst	Kuntis	<i>kuntis</i>
<b>114</b>	Dume	Instixs	<i>instiks</i>
<b>115</b>	Vinger	Pirsten	<i>pīrstan</i>

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93 gums, 94 tongue, 95 palate, 96 windpipe, 97 throat, 98 cheek, 99 chin, 100 moustache, 101 beard, 102 neck, 103 neck artery, 104 shoulder, 105 shoulder-joint, 106 shoulder-blade, 107 back of the body, 108 shoulder artery, 109 arm, 110 elbow, 111 muscles of the upper arm, 112 forearm, 113 fist, 114 thumb, 115 finger

			[Trautmann, trad.]	<b>Mažiulis</b>
			[ <b>Mažiulis</b> ]	<b>Mažiulis</b> / <b>Palmāitis</b>
<b>116</b>	Knobel	Krumstus	[Krumslus] [Krūmstus]	<i>krumstus</i>
<b>117</b>	Nagel	Nagutis		<i>nagutīs</i>
<b>118</b>	Brust	Kraclan		<i>kraklan</i>
<b>119</b>	Citczcze	Spenis		<i>spenīs</i>
<b>120</b>	Seyte	Grauwus		<i>graw<sup>u</sup>s</i>
<b>121</b>	Ribbe	Grabwe	[Grauwe]	<i>grawē</i>
<b>122</b>	Buch	Weders		<i>wēders</i>
<b>123</b>	Nabel	Nabis		<i>nabīs</i>
<b>124</b>	Hercze	Seyr		<i>sēr</i>
<b>125</b>	Leber	Lagno	[Jagno]	<i>jaknō</i>
<b>126</b>	Lunge	Plauti		<i>plāutī</i>
<b>127</b>	Milcze	Blusne		<i>bluznē</i>
<b>128</b>	Nyre	Jnxcze	[Jnxce]	<i>inkstē</i>
<b>129</b>	Darm	Grobis		<i>grōb<sup>i</sup>s</i>
<b>130</b>	Wanst	Drastus		<i>draztus</i>
<b>131</b>	Manchuel	Tusawortes	[Tulawortes]	<i>tūlawōrtēs</i>
<b>132</b>	Mage	Weders		<i>wēders</i>
<b>133</b>	Smer	Jnstran		<i>instran</i>
<b>134</b>	Bloze	Dumsle		<i>pelēs</i>
<b>135</b>	Galle	Dolu	[Golu]	<i>galu</i>
<b>136</b>	Lenden	Straunay	[Strannay]	<i>stranai</i>
<b>137</b>	Arsbel	Pomnan	[Pounian] [Pomnan]	<i>puninan</i>
<b>138</b>	Huffe	Culczy		<i>kulsī</i>
<b>139</b>	Dy	Slaunis		<i>slaunis</i>

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116 knuckle, 117 nail, 118 breast, 119 nipple, 120 side, 121 rib, 122 belly, 123 navel, 124 heart, 125 liver, 126 lungs, 127 spleen, 128 kidney, 129 gut, 130 paunch, 131 intestines, 132 stomach, 133 grease, 134 bladder, 135 gall, 136 loins, 137 buttocks, 138 hip, 139 thigh

Exanſleyſt	Dammur	Knobel	Krumſtus
Ezunge	Inſulbis	Nagel	magus
Gume	Dangus	Bauſt	Eractan
Kele	coſo	Eitze	Opem
Gurjel	Flurle	Seyt	Gnultbus
Wange	Laynam	Kibbe	Gratle
Emme	Scalus	Buch	Beders
Offtebart	Wanſo	Nabel	nabis
Bart	Bordus	Herze	Seyr
Gals	Wmfus	Leber	Lagno
Halſ oder	Stroio	Lunge	plana
Schulder	pette	Milze	Blugne
Achſel	Camore	Nyre	Myge
Schuld'blut	pettis	Darm	Grobis
Kucke	Pikifum	Wanſt	Drustis
Kucke oder	pettegyſto	Wanſchuel	Duſallbertes
Arm	Yrmo	Wage	Beders
Elboge	alkume	Smier	Juſtram
Wus	peles	Blöze	Dumſle
Wundtum	Woltis	Galle	Dolu
Wuſt	Lumcis	Leiden	Stramur
Dume	Inſtixs	Reſſel	pomman
Vmger	pnſten	Guffe	Cultra
		By	Slamm

Enp	Elupfas	Enych	Eandis
Sebene	Anlis	Elag	Enobis
Maide	Paron	Enurf	metis
Enkel	Eulms	hal	Enubis
Seleutic	Eumchel	pat	Bolis
Quos	rago	Uter	Solbis
Gussale	amatus	azuter	mothc
Verse	centis	Alonat	thcas
Gusbrt	plasmeno	Alomut	Anc
Eze	ragopnsas	Enud	Enote
Ezedalle	Spectan	Enester	Enesao
Kump	molbis	Enud'ant	Enaybis
Lebm	Silvaco	Vetter	thewis
Sele	Dusi	Omē	Amis
Gleyth	menso	Wume	mago
Beyn	Laulan	Stiffater	patolbelis
Selbt	Bento	Stafmut	romatre
Enuppe	Welgen	Stiffon	passons
Calde	Emops	Stiftacht	roducere
Wunde	Eysllo	Seuatter	romaters
Blut	Enups	Enoir	Listics
Slo	meluc	Wirt	Ludis
Sule	Gumfir	Wontyne	Ludm
Halbe	Lintis		

			[Trautmann, trad.]	Mažiulis
			[ Mažiulis ]	<i>Mažiulis</i> / <i>Palmaitis</i>
<b>140</b>	Kny	Klupstis		<i>klupstis</i>
<b>141</b>	Schene	Aulis		<i>aulīs? aul<sup>i</sup>s?</i>
<b>142</b>	Wade	Yccroy		<i>ikr<sup>š</sup>i</i>
<b>143</b>	Enkel	Kulnis		<i>kulnis</i>
<b>144</b>	Knnchel	Knnchel	[Knuchel]	<i>*kulksnis?</i>
<b>145</b>	Vues	Nage		<i>nagē</i>
<b>146</b>	Vüssale	Pamatis		<i>pamat<sup>i</sup>s</i>
<b>147</b>	Verse	Pentis		<i>pentis</i>
<b>148</b>	Vüsbret	Plasmeno		<i>plasmenō</i>
<b>149</b>	Czee	Nagepristis	[Nagepirstis]	<i>nagēpirstīs</i>
<b>150</b>	Czeballe	Spertlan	[Sperclan] [Spertlan]	<i>spertlan</i>
<b>151</b>	Rump	Nowis		<i>nōvis</i>
<b>152</b>	Lebin	Giwato		<i>gīvatō</i>
<b>153</b>	Sele	Dusi		<i>dūsī</i>
<b>154</b>	Vleysch	Menso		<i>mensō</i>
<b>155</b>	Beyn	Caulan		<i>kaūlan</i>
<b>156</b>	Hewt	Kento		<i>k'autō</i>
<b>157</b>	Snuppe	Welgen		<i>vīl<sup>g</sup>an</i>
<b>158</b>	Calde	Ennoys		<i>en<sup>š</sup>iss</i>
<b>159</b>	Wunde	Eyswo		<i>eizvō</i>
<b>160</b>	Blut	Crauyo		<i>krauj<sup>š</sup></i>
<b>161</b>	Blo	Melne		<i>mēl<sup>i</sup>nē</i>
<b>162</b>	Büle	Gunsix		<i>gunziks</i>
<b>163</b>	Hawe	Kirtis		<i>kirtīs</i>

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140 knee, 141 shin bone, 142 calves, 143 ankle-bone, 144 \*ankle? 145 leg, 146 sole, 147 heel, 148 basis of the sole, 149 toe, 150 ball of the toe, 151 corpse, 152 life, 153 soul, 154 meat, 155 bone, 156 skin, 157 cold in the head, 158 fever, 159 wound, 160 blood, 161 bruise, 162 swelling, 163 blow (stroke)

			[Trautmann, trad.]	Mažiulis
			[ Mažiulis ]	Mažiūlis / Palmáitis
<b>164</b>	Stych	boadis		<i>bōdīs</i>
<b>165</b>	Slag	Brokis		<i>brukis</i>
<b>166</b>	Wurf	Metis		<i>mētīs</i>
<b>167</b>	Val	Kruwis		<i>krūvīs</i>
<b>168</b>	Tot	Golis		<i>gal<sup>i</sup>s</i>
<b>169</b>	Vater	Towis		<i>tōv<sup>i</sup>s</i>
<b>170</b>	Muter	Mothe		<i>mōtē</i>
<b>171</b>	Altvat'	Thetis		<i>tētīs</i>
<b>172</b>	Altmuť	Ane		<i>anē</i>
<b>173</b>	Brud'	Brote		<i>brōtē</i>
<b>174</b>	Swester	Swestro		<i>sestrō</i>
<b>175</b>	Brud'kint	Sunaybis	[Suna<y>uis]	<i>sūnavīs</i>
<b>176</b>	Vetter	Thewis		<i>tēv<sup>i</sup>s</i>
<b>177</b>	Öme	Awis		<i>av<sup>i</sup>s</i>
<b>178</b>	Mume	Moazo		<i>mōsō</i>
<b>179</b>	Stiffater	Patowelis		<i>patōvelīs</i>
<b>180</b>	Stifmut'	Pomatre		<i>pōmotrē</i>
<b>181</b>	Stifson	Passons		<i>pasuns</i>
<b>182</b>	Stiftacht'	Poducre		<i>pōdukrē</i>
<b>183</b>	Geuatter	Komaters		<i>kamaters</i>
<b>184</b>	Sweir	Tisties		<i>tistīs</i>
<b>185</b>	Wirt	Ludis		<i>l'ūdis</i>
<b>186</b>	Wirtyne	Ludini		<i>l'ūdini</i>

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164 prick, 165 stroke (blow), 166 a throw, 167 fall, 168 death, 169 father, 170 mother, 171 grandfather, 172 grandmother, 173 brother, 174 sister, 175 nephew, 176 uncle, 177 mother's brother, 178 aunt, 179 stepfather, 180 stepmother, 181 stepson, 182 stepdaughter, 183 godfather, 184 father-in-law, 185 master of the house, 186 mistress of the house

			[Trautmann, trad.]	Mažiulis
			[ Mažiulis ]	Mažiulis / Palmaitis
<b>187</b>	Man	Smoy		<i>zmōj</i>
<b>188</b>	Wip	Genno		<i>gen<sup>5</sup></i>
<b>189</b>	Kint	Maldenikis		<i>maldenīk<sup>i</sup>s</i>
<b>190</b>	Son	Wayklis		<i>vaik<sup>e</sup>līs</i>
<b>191</b>	Knecht	Gewineis		<i>gewinējs</i>
<b>192</b>	Jücvrowe	Mergo		<i>merg<sup>5</sup></i>
<b>193</b>	Hüs	Buttan		<i>butan</i>
<b>194</b>	Kleet	Clenan		<i>klēnan</i>
<b>195</b>	Swelle	Pocorto		<i>pakurt<sup>5</sup></i>
<b>196</b>	Stend'	Sulis		<i>sul<sup>i</sup>s</i>
<b>197</b>	Stuccze	Stacle		<i>staklē</i>
<b>198</b>	Want	Seydis		<i>zēid<sup>i</sup>s</i>
<b>199</b>	Winkel	Lunkis		<i>lunkis</i>
<b>200</b>	Balke	Sando	[Sardo] [Sando]	<i>sand<sup>5</sup></i>
<b>201</b>	Sparre	Sparis		<i>spar<sup>i</sup>s</i>
<b>202</b>	Gebel	Pellekis		<i>pelek<sup>i</sup>s</i>
<b>203</b>	Wēterhan	Gertis		<i>gertīs</i>
<b>204</b>	Dach	Stogis		<i>stōg<sup>i</sup>s</i>
<b>205</b>	Suller	Riclis		<i>riklīs</i>
<b>206</b>	Bret	Lubbo		<i>lub<sup>5</sup></i>
<b>207</b>	Böne	Talus		<i>tal<sup>u</sup>s</i>
<b>208</b>	Kamer	Kamerco		<i>kamerk<sup>5</sup></i>
<b>209</b>	Bette	Lasto		<i>last<sup>5</sup></i>
<b>210</b>	Thöre	Warto		<i>vart<sup>5</sup></i>
<b>211</b>	Grosthör	Dauris	[Duaris]	<i>dvarīs</i> nom. pl.

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187 man, 188 woman, 189 child, 190 son, 191 worker, 192 maiden, 193 house, 194 granary, 195 threshold, 196 pole, 197 support (abutment), 198 wall, 199 corner, 200 joist, 201 rafter, 202 gable, 203 weathercock, 204 roof, 205 loft, 206 board of a ceiling, 207 dirt floor, 208 box-room, 209 bed, 210 door(s), 211 gate



			[Trautmann, trad.,kt.]	Mažiulis
			[ Mažiulis ]	Mažiūlis / Palmáitis
<b>212</b>	Phorte	Lapiwarto		<i>lapivartō</i>
<b>213</b>	Fenster	Lanxto		<i>lankstō</i>
<b>214</b>	Rochloch	Accodis	[Atcodis]	<i>atkadīs</i>
<b>215</b>	Fenst'leit	Perstlanstan	[Perstlanstan]	<i>pirzdlankstan</i>
<b>216</b>	Stül	Clumpis		<i>klumpis</i>
<b>217</b>	Barkenstul	Creslan		<i>krēslan</i>
<b>218</b>	Bank	Sosto		<i>sōstō</i>
<b>219</b>	Tychs	Stalis		<i>stal'is</i>
<b>220</b>	Stobe	Stubo		<i>stubō</i>
<b>221</b>	Ouen	Stabni		<i>stab'nī</i>
<b>222</b>	Vuermüer	Kamenis		<i>kamin'is</i>
<b>223</b>	Hert	Pelanno		<i>pelanō</i>
<b>224</b>	Brantrute	Proglis		<i>prōglīs</i>
<b>225</b>	Ase	Passupres		<i>pasuprēs</i>
<b>226</b>	Stal	Staldis		<i>stald'is</i>
<b>227</b>	Krippe	Rindo		<i>rindō</i>
<b>228</b>	Rofe	Aboros		<i>abarōs</i>
<b>229</b>	Sewstal	Seweynis	[Suweynis]	<i>suwein'is</i>
<b>230</b>	Troc	Pracartis		<i>prakart'is</i>
<b>231</b>	Schewne	Calene		<i>lubō</i>
<b>232</b>	Banse	Coaris	[Toaris]	<i>tōris</i>
<b>233</b>	Tenne	plonis		<i>plōn'is</i>
<b>234</b>	Bark	Ilmis		<i>ilm'is</i>
<b>235</b>	Schewer	Steege		<i>stēgē</i>

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212 wicket-gate, 213 window, 214 smoking gap, 215 shutter, 216 chair, 217 arm-chair, 218 bench, 219 table, 220 room, 221 stove, 222 chimney, 223 hearth, 224 kindling-wood, 225 shelf, 226 stable, 227 crib, 228 manger, 229 piggery, 230 trough, 231 barn, 232 hayloft, 233 threshing-floor, 234 shed, 235 mow

Alan	Smoy	Oborte	Lapillbaro
Wyp	Seimo	fenster	lampto
Ant	maldeukis	Lochloch	acodis
Son	unpulis	fenstleit	perstlanstun
Enecht	Gelbmeis	Stul	clumpis
Wierolle	mergo	Sarkensal	Erstlan
Wus	Suttan	Sank	Osto
flect	elenan	Tuchs	Stalis
Smelle	poorto	Stobe	Stabo
Stend	Sulis	Ouen	Stabui
Stucze	Stude	Wiermuer	Lamems
Waut	Sepdis	Hert	pelanno
Winkel	Limbis	Wantrute	proglis
Saltic	Sando	Ase	passupres
Spaur	Spanis	Stul	Staldis
Gebel	pellchis	Enppe	Kindo
Wiertham	Gertis	Rose	Abordis
Dach	Stogis	Schustal	Gemyms
Guller	Ficlis	Troc	prutans
Eret	Lubbo	Schewne	Ealene
Bone	Talus	Saufe	Edans
Kamer	Lameto	Temme	plonis
Feite	Lasto	Sark	olmis
Thone	Warto	Sakwer	Steege
Großthor	Danns		



Aetheria	Artoys	Sommesse	Dagagardio
Ache	Samge	Gerse	moasis
Stucke	Gasto	Galler	wyse
morgen	maangis	Sonen	Sals
booth	Ved	Erweis	kerckis
Keen	Afy	won	moke
Sete	Lyfo	Gerse	prassan
pflug	plugis	Venckel	Samato
Sech	magnis	hauf	knapios
Schar	pedan	Senf	Barbey
Schene	muskilis	fructen	wickis
Sinckbier	Glenptene	Linsen	lituckelers
Scenz	Lupto	Katen	Tunctis
Keutel	proartue	Treffe	pure
pfluglom	indule	Stuppel	Strambo
Emdie	Graudis	haln	crayfi
Orstort	Walis	Er	Wolti
Selen	plestic	Grune	Adions
Deyel	Teausis	Lorn	Syrne
Egde	Alietes	Spreß	pelwo
Somen	Semen	Oberker	Antilexos
Wmthoen	Sornis	Estrich	perwios
Porte	Rugis	Wesen	Wayos
Wersa	Gardis		

			[Trautmann, trad.]	<b>Mažiulis</b>
			[ <b>Mažiulis</b> ]	<b>Mažiūlis</b> / <b>Palmaitis</b>
<b>236</b>	Ackermā	Artoys		<i>artōjs</i>
<b>237</b>	Ack'r	Samyē	[Samyen]	<i>zamen</i> acc. sg.
<b>238</b>	Stucke	Gasto		<i>gastō</i>
<b>239</b>	Morgen	Moargis		<i>mōrg<sup>i</sup>s</i>
<b>240</b>	Vorch	Redo		<i>rēdō</i>
<b>241</b>	Reen	Asy		<i>azī</i>
<b>242</b>	Bete	Lyso		<i>līsō</i>
<b>243</b>	Pflug	Plugis		<i>plūg<sup>i</sup>s</i>
<b>244</b>	Sech	wagnis		<i>vag'nīs</i>
<b>245</b>	Schar	Pedan		<i>pēdan</i>
<b>246</b>	Schene	Miskilis	[Nuskilis]	<i>nuskil's</i>
<b>247</b>	Strichbet	Glenptene	[Gleuptene]	<i>gl'aubtenē</i>
<b>248</b>	Stercz	Laipto		<i>laiptō</i>
<b>249</b>	Reutel	Preartue		<i>prēiartuvē</i>
<b>250</b>	Pflugbom	Wadule		<i>vadulē</i>
<b>251</b>	Rincke	Grandis	[Graudis > Grandis]	<i>grandis</i>
<b>252</b>	Orschyt	Walis		<i>val's</i>
<b>253</b>	Selen	Pleske		<i>plēskē</i>
<b>254</b>	Deysel	Teausis	[Teansis]	<i>tēnsīs</i>
<b>255</b>	Egde	Aketes		<i>akētēs</i>
<b>256</b>	Somen	Semen		<i>sēmen</i>
<b>257</b>	Wint'korn	Seamis		<i>zēimīs</i>
<b>258</b>	Rocke	Rugis		<i>rugis</i>
<b>259</b>	Weyse	Gaydis		<i>gaidīs</i>

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236 ploughman, 237 soil, 238 plot, 239 acre (measure), 240 furrow, 241 edge of an acre, 242 garden-bed, 243 plough, 244 plough-knife, 245 ploughshare, 246 tyre of a wheel, 247 mouldboard, 248 plough-tail, 249 plough-knife, 250 shaft of a wooden plough, 251 link of a chain, 252 swingletree, 253 breast-piece of a harness, 254 pole of a cart, 255 harrow, 256 seed, 257 winter crops, 258 rye, 259 wheat

			[Trautmann, trad.]	Mažiulis
			[ Mažiulis ]	Mažiūlis / Palmáitis
<b>260</b>	Som'weyse	Dagagaydis		<i>dagagaidīs</i>
<b>261</b>	Gerste	Moasis		<i>mōizīs</i>
<b>262</b>	Hawer	Wyse		<i>vizē</i>
<b>263</b>	Bonen	Babo		<i>babō</i>
<b>264</b>	Erweis	Keckers		<i>kekers</i>
<b>265</b>	Mon	Moke		<i>mōkē</i>
<b>266</b>	Herse	Prassan		<i>prasan</i>
<b>267</b>	Venchel	Kamato		<i>kamatō</i>
<b>268</b>	Hauf	Knapios		<i>knapijōs</i>
<b>269</b>	Senf	Garkity		<i>garkītī</i>
<b>270</b>	Wicken	Wickis		<i>vikīs</i>
<b>271</b>	Linsen	Lituckekers	[Licutkekers]	<i>līkutkekers</i>
<b>272</b>	Raten	Tunclis	[Cunclis]	<i>kunklīs</i>
<b>273</b>	Trespe	Pure		<i>pūrē</i>
<b>274</b>	Stuppel	Strambo		<i>strambō</i>
<b>275</b>	Halm	Craysi		<i>kraisī</i>
<b>276</b>	Er	Wolti		<i>valtī</i>
<b>277</b>	Grane	Ackons		<i>akans</i>
<b>278</b>	Korn	Syrne		<i>zirnē</i>
<b>279</b>	Sprew	Pelwo		<i>pelvō</i>
<b>280</b>	Oberker	Auklextes		<i>auklekstēs</i>
<b>281</b>	Estrich	Perwios	[Perw<e>ios – L.P.]	<i>perwejōs</i>
<b>282</b>	Wesen	Wayos		<i>vajōs</i>

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260 spring wheat, 261 barley, 262 oat, 263 bean, 264 pea, 265 poppy, 266 millet, 267 dill, 268 hemp, 269 mustard, 270 vetch, 271 lentil, 272 corn-cockle, 273 brome grass, 274 stubble, 275 straw, 276 ear (spike), 277 awn, 278 grains, 279 chaff, 280 waste after winnowing, 281 chaff, 282 meadows

			[Trautmann, trad.]	Mažiulis
			[ Mažiulis ]	Mažiulis / Palmaitis
<b>283</b>	Gras	Schokis		<i>š5k<sup>i</sup>s</i>
<b>284</b>	Gromot	Attolis		<i>at5l<sup>i</sup>s</i>
<b>285</b>	Ror	Drogis		<i>drugīs</i>
<b>286</b>	Schilf	Bleusky		<i>bl'auskī</i>
<b>287</b>	Bruch	Pelky		<i>pelkī</i>
<b>288</b>	Mosebruch	Pānean	[Pannean]	<i>pan'an</i>
<b>289</b>	Hew	Crays		<i>kraiss</i>
<b>290</b>	Klee	Wobilis		<i>(v)5bil<sup>i</sup>s</i>
<b>291</b>	Nessel	Noatis		<i>nōtis</i>
<b>292</b>	Klette	Clattoy		<i>klat5i</i>
<b>293</b>	Krewtecht	Soalis		<i>zōlīs</i>
<b>294</b>	Wayn	Abasus		<i>abaz<sup>u</sup>s</i>
<b>295</b>	Rat	Kelan		<i>kelan</i>
<b>296</b>	Volge	Scritayle		<i>skritailē</i>
<b>297</b>	Nabe	Nabis		<i>nabīs</i>
<b>298</b>	Achze	Assis		<i>asis</i>
<b>299</b>	Schene	nuskils		<i>nuskils</i>
<b>300</b>	Arme	Slaune		<i>slaunē</i>
<b>301</b>	Langwyt	Arwarbs		<i>arvarbs</i>
<b>302</b>	Rungestoc	Kalpus		<i>kalp<sup>u</sup>s</i>
<b>303</b>	Runge	Keleranco		<i>kelarankō</i>
<b>304</b>	Tunchbret	Grawyne		<i>gravinē</i>
<b>305</b>	Witte	Greauste	[Greanste]	<i>grēnztē</i>
<b>306</b>	Vlechte	Torbis	[Corbis]	<i>kōrb<sup>i</sup>s</i>

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283 *freshly mown grass*, 284 *aftermath*, 285 *reed*, 286 *rush*, 287 *swamp*, 288 *swampy small wood*, 289 *hay*, 290 *clover*, 291 *nettle*, 292 *burdock*, 293 *grass*, 294 *cart*, 295 *wheel*, 296 *rim*, 297 *hub*, 298 *axle*, 299 *tyre*, 300 *arms of cart's pole*, 301 *wheels binder*, 302 *cross-beam over axle of a cart*, 303 *stanchion of cart's rail side*, 304 *side-board*, 305 *twig tie*, 306 *cord knitted bag*

			[Trautmann, trad.]	Mažiulis
			[ Mažiulis ]	Mažiūlis / Palmáitis
<b>307</b>	Slete	Slayo		<i>slaj̃s</i>
<b>308</b>	Rytslete	Wessis		<i>vaz̃s</i>
<b>309</b>	Sletekuffe	Slayan		<i>slajan</i>
<b>310</b>	Sletebeyn	Scibinis	[Stibinis]	<i>stibiñs</i>
<b>311</b>	Eunitcze	Staydy	[Scaydy]	<i>skaid̃</i>
<b>312</b>	Commot	Paddis		<i>pad̃s</i>
<b>313</b>	Leitseyl	Aclocordo		<i>aklak̃rd̃s</i>
<b>314</b>	Seyl	Wirbe		<i>virb̃</i>
<b>315</b>	Geysel	Brusgis		<i>brūzg̃'s, bruzg̃'s</i>
<b>316</b>	Möle	Malunis		<i>malūñ's</i>
<b>317</b>	Quirne	Girnoywis	[Girnouw̃is]	<i>girnaṽs</i> nom.pl.f.
<b>318</b>	Quirnestab	Mandiwelis		<i>mandīvel̃s</i>
<b>319</b>	Moelsteyn	Malunastāb		<i>malūnastab̃'s</i>
<b>320</b>	Flutrinne	Auwirpis		<i>auvirp̃'s</i>
<b>321</b>	Moelrat	Malūakelā		<i>malūnakelan</i>
<b>322</b>	Molspille	Spanstan	[Spaustan] [Spanstan]	<i>spanstan</i>
<b>323</b>	Getrip	Nawetto		<i>nabet̃s</i>
<b>324</b>	Bicke	Sturdis	[Scurdis]	<i>skurd̃s</i>
<b>325</b>	Molekaste	Tarbio	[Carbio]	<i>karbij̃s</i>
<b>326</b>	Vmmelouf	Surturs		<i>zurturs</i>
<b>327</b>	Tham	Suppis		<i>sup̃s</i>
<b>328</b>	Weer	Takes		<i>takiss</i>
<b>329</b>	Becker	Peccore		<i>pekōr̃ē</i>
<b>330</b>	Bachūs	Vmnode		<i>umnud̃ē</i>

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307 sledge, 308 one-horse sledge, 309 runner of a sleigh, 310 sledge binding girder, 311 shaft of a cart, 312 horse collar, 313 driving belt, 314 rope, 315 whip, 316 mill, 317 quern, 318 millstone handle, 319 millstone, 320 gutter, 321 mill-wheel, 322 spindle, 323 hub-shaft, 324 tool to dent millstones, 325 quern box, 326 casing of a mill-wheel, 327 rampart, 328 weir, 329 baker, 330 bake-house



Gms	Schokus	Slete	Slavo
Gromot	natolis	Fytslete	Wessis
Koz	Drogis	Sletehuffe	Slavan
Schulf	Stenstij	Sletebevn	Sabims
Snuch	pellis	Eumtze	Standy
Wp bruch	pancan	Eomnot	paddis
Gew	Enys	Leitfevl	Adscord
Elee	mobilis	Seyl	Wibe
Nepel	noatis	Wepel	Scupis
Elette	clattop	<b>M</b> ole	malims
Freyrecht	Salis	Jzuurne	Emoyllis
<b>W</b> ayn	Abasus	Jzuurnestab	audiluchis
Kat	Eclan	moelsteyn	malunastab
Volge	Scitayle	flutrinne	Auldrpis
Nabe	Nabis	Wel nit	malualicla
Achze	apps	Walpille	Spanstun
Schene	mystils	Getrip	Nametto
Orme	Slanne	Bucke	Gaurdis
Langwyt	Arbarbs	molekaste	Tarbis
Kungesfor	Kalpus	Immelclouf	Gurtuns
Kunge	Belcranto	tham	Suppis
Tumbret	Brauwne	weer	Talics
Witte	Brauste	Bredier	peavie
Vlechte	Uorbis	Sachus	Immode



Vacosen	Vimpis	keffel	Eatils
Queusfufel	pectis	geffigkeffel	manene
fermyfch	flerto	kecken	medmoe
Schorfage	passoris	kelle	Engabartun
weel	melam	keffel	capnis
eleven	elimes	ereugel	lauctas
teyg	Emgfo	Vuerfchene	Emumpfas
teygtrok	Snode	Snoppis	pagupas
bröt	Geitye	Opis	ayfime
Snopbröt	Sompifmus	Schuffel	minfalle
zuche	lugis	mulde	Saldo
pleaze	plimrie	Stulpschuffel	Wagoms
Stoogel	Arrofticulis	Holie	Anfis
weche	Solche	ketche	Katufis
Salade	Salp	Hackemess	Ealopelis
zeeb	baytan	Vueryfen	panustulan
Wurbret	Anburgu	Vuerfeyn	nagis
zuchm	Eulroze	Ezunder	pmitye
Erntop	nagotis	Wetfeyn	Glofto
Erdentop	Smurys	pleyftch	menfo
lofetop	podalis	Guterleyftch	claymis
tegel	panellbels	Spek	Salam
Erbetop	Erdulko	zuche	Yufe
Stauraze	abftocle	Smals	fankus

			[Trautmann, trad.]	Mažiulis
			[ Mažiulis ]	Mažiūlis / Palmaitis
331	Bacofen	Vumpis	[Vumpnis]	(w)umpn <sup>i</sup> s
332	Ouenschusel	Pectis	[Pettis]	petis
333	Kerwisch	Klexto		klekstō
334	Schörstaige	Passortis		pazōrtis
335	Meel	Meltan		miltan
336	Cleyen	Clines		klīnēs
337	Teyg	Singslo		zingslō
338	Teigtrok	Gnode		gnōtē
339	Brot	Geytye	[Geytys]	geitis
340	Gropbrot	Sompisinis		sampisinīs
341	Kuche	Lugis		lūgīs
342	Pletcze	Plinxne		plinksnē
343	Stroczel	[S]troskeilis	[troskeilis]	trōskeilis
344	Wecke	Solthe		sōltē
345	Vlade	Kalso		kal <sup>e</sup> sō
346	Zeeb	baytan		saitan
347	Garbret'	Aubirgo		aubirgō
348	Kuchin	Kukore		kukōrē
349	Erintop	Nagotis		nagōtīs
350	Erdentop	Swixtis	[Swirxtis]	zwirkstīs
351	Bosetop	Podalis		pōdalīs
352	Tegel	Pantwcko	[Panewcko]	pan'aukō
353	Sybetop	Siduko		zidukō
354	Sturteze	Abstocle		apstōklē

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331 baking oven, 332 oven peel, 333 besom, 334 poker, 335 meal, 336 bran, 337 dough, 338 kneading trough, 339 bread, 340 bread of coarse-ground flour, 341 cake, 342 scone, 343 oblong roll (bread), 344 wheat bread, 345 pancake, 346 sieve, 347 cook, 348 kitchen, 349 cauldron with legs, 350 gravel, 351 pot (worthless), 352 pan, 353 filtering pot, 354 lid of a pot

			[Trautmann, trad.]	<b>Mažiulis</b>
			[ <b>Mažiulis</b> ]	<b>Mažiūlis / Palmáitis</b>
<b>355</b>	Kessel	Catils		<i>katils</i>
<b>356</b>	Messingkessel	Warene		<i>varenē</i>
<b>357</b>	Becken	Medinice	[Medinite]	<i>medinītē</i>
<b>358</b>	Kelle	Birgakarkis	[Birgakartis]	<i>birgakartis</i>
<b>359</b>	Leffel	Lapinis		<i>lapinīs</i>
<b>360</b>	Creugel	Lancis		<i>lanktis</i>
<b>361</b>	Vuerschene	Trumpstis	[Crumpstis]	<i>krumpstis</i>
<b>362</b>	Brotspis	Pagaptis		<i>pagaptis</i>
<b>363</b>	Spis	Aysmis		<i>aism<sup>i</sup>s</i>
<b>364</b>	Schussel	Mynsowe		<i>minsavē</i>
<b>365</b>	Mulde	Galdo		<i>galdō, galdō</i>
<b>366</b>	Stulpschussel	Wogonis		<i>võgõn<sup>i</sup>s</i>
<b>367</b>	Hoke	Ansis		<i>ansis</i>
<b>368</b>	Kethe	Ratinsis		<i>ratinzīs</i>
<b>369</b>	Hackemess'	Kalopeilis		<i>kalõpeilīs</i>
<b>370</b>	Vuerysen	Panustaclan		<i>panustaklan</i>
<b>371</b>	Vuersteyn	Nagis		<i>nag<sup>i</sup>s</i>
<b>372</b>	Czunder	Pintys		<i>pintis</i>
<b>373</b>	Wetsteyn	Glosto		<i>glõstō</i>
<b>374</b>	Vleysch	Menso		<i>mensō</i>
<b>375</b>	Sitevleysch	Claywio		<i>klaivijō</i>
<b>376</b>	Spek	Saltan		<i>saltan</i>
<b>377</b>	Juche	Juse		<i>jūsē</i>
<b>378</b>	Smalcz	taukis		<i>tauk<sup>i</sup>s</i>

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355 kettle, 356 copper cauldron, 357 copper dish, 358 dipper, 359 spoon, 360 oven prongs, 361 poker, 362 grab, 363 roasting-jack, 364 basin, 365 trough, 366 dish with an arched lid, 367 hook, 368 chain, 369 chopper knife, 370 steel fire-striker, 371 flint, 372 tinder, 373 whetstone, 374 meat, 375 flank meat, 376 flitch, 377 broth, 378 grease

			[Trautmann, trad.]	Mažiulis
			[ Mažiulis ]	Mažiulis / Palmaitis
379	Vnslit	Sloyo	[loyo]	lajō
380	Smer	mynsis	[Smarsis]	smars <sup>i</sup> s
381	Wurst	Laitian		lait'an
382	Kreczem	Karczemo		karcemō
383	Bier	Piwis		pīv <sup>i</sup> s
384	Malcz	Piwamaltan		pīvamaltan
385	Treber	Piwenitis	[Piwenicis]	pīvenik <sup>i</sup> s
386	Heuen	Dragios		drag'ōs
387	Gest	Spoayno		spōinō
388	Schenkbir	Scinkis		skinkīs
389	Wynber	Woragowus	[Winiagowus]	vīn'agav <sup>u</sup> s
390	Wyn	Winis		vīn <sup>i</sup> s
391	Honiig	Meddo		medu
392	Mete	Alu		alu
393	Böte	Drawine		dravinē
394	Stande	Standis		stand <sup>i</sup> s
395	Deckel	Abstotten	[Abstocten]	*apstōktē, acc. sg.
396	Wölger	Noploz		nōplōss
397	Tonne	Kanowe		kanavē
398	Czappe	Wiñis	[Winnis]	vinis
399	Spunt	Dulsis		dulzīs
400	Krug	Kragis		krag <sup>i</sup> s
401	Glas	Sticlo		stiklō
402	Becher	Kiosi		k'ōsī
403	Refe	Dongo		dōngō

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379 tallow, 380 grease (for oiling), 381 sausage, 382 tavern. 383 beer, 384 malt, 385 malt draff, 386 yeast, 387 foam, 388 watary beer, 389 grape, 390 wine, 391 honey, 392 mead, 393 hollow tub, 394 cone-shaped vat, 395 lid of a cask, 396 mangle, 397 barrel, 398 spigot, 399 bung-hole, 400 jug (pitcher), 401 glass, 402 goblet, 403 hoop

			[Trautmann, trad.]	Mažiulis
			[Mažiulis, Palmaitis]	Mažiulis / Palmaitis
404	Herre	Rikis		<i>rīkīš</i>
405	König	Konagis		<i>kuneg<sup>i</sup>s</i>
406	Ritter	Waldwico		<i>valdvikō</i>
407	Leman	Laukinikis		<i>laukinīk<sup>i</sup>s</i>
408	Vrier	Tallokinikis	[Tallēkinikis]	<i>talkinīk<sup>i</sup>s</i>
409	Gebuer	Kumetis		<i>kumetīs</i>
410	Heer	Kragis	[Kargis]	<i>kar<sup>j</sup><sup>i</sup>s</i>
411	Reise	Karyago		<i>kar'agō</i>
412	Lèger	Liscis		<i>lisk<sup>i</sup>s, liskīs</i>
413	Schifreise	Artwes		<i>art<sup>u</sup>vēs</i>
414	Lantwer	Prio		<i>pirō</i>
415	Geschrey	Wackis		<i>vak<sup>i</sup>s</i>
416	Herschaw	Cariawoytis		<i>kar'avaitīs</i>
417	Bannir	cinyangus	[caryangus]	<i>kar'angus</i>
418	Wofen	Sarwis		<i>sarv<sup>i</sup>s</i>
419	Bronigen	Brunyos		<i>brun'ōs</i>
420	Helm	Salmis		<i>salm<sup>i</sup>s</i>
421	Schilt	Staytan	[Scaytan]	<i>skaitan</i>
422	Sper	Kelian		<i>kel'an</i>
423	Sperschaft	Kellaxde		<i>kel'agzdē</i>
424	Swert	Kalabian		<i>kalabijan</i>
425	Schede	Sarxtes		<i>sargstis</i>
426	Knoff	Kugis		<i>kūgīs</i>
427	Gehilcz	Digno		<i>dīgnō</i>

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404 lord, 405 king, 406 knight, 407 landowner, 408 free peasant, 409 peasant, 410 army, 411 military campaign, 412 encampment, 413 military cruise, 414 defence fencing, 415 shout, 416 military conference, 417 flag, 418 armour, 419 mail (armour), 420 helmet, 421 shield, 422 lance, 423 stick of a lance, 424 sword, 425 scabbard, 426 bulb, 427 handle

Inſult  
 Smer  
 Wurf  
 Kregem  
 Sier  
 Wale  
 Treber  
 Heuen  
 Geſt  
 Saſenlibir  
 Wynnber  
 Wynn  
 Homg  
 Wete  
 Lote  
 Staude  
 Deſchel  
 Walger  
 Tome  
 Ezappe  
 Spunt  
 Snug  
 Glas  
 Secher  
 Beſe

Gloro  
 proutis  
 Lutan  
 Bazgemo  
 Puvio  
 pilla malian  
 pillemis  
 Dragoſ  
 Spayno  
 Schulis  
 Wadigowus  
 Womig  
 azed  
 Alu  
 Druume  
 Scandis  
 abſoaten  
 noploz  
 Kurotte  
 Womig  
 Dulſis  
 Snugis  
 Sardo  
 Lioſi  
 Dongo

**H**ere  
 Sömg  
 Ruter  
 Seman  
 Sner  
 Gebuer  
 Heer  
 Reſe  
 Reger  
 Schifreſe  
 Lautner  
 Geſthrey  
 Herſchaw  
 Dammr  
 Wafen  
 Brungen  
 Helm  
 Schilt  
 Sper  
 Sperſchaft  
 Olbert  
 Schede  
 Snoff  
 Schuloz

Pitis  
 Banugis  
 Waldmico  
 Laubmikus  
 Talloſmikus  
 Emmetis  
 Enugis  
 Kanago  
 Lyſis  
 Arthes  
 Wono  
 mactis  
 Canauopas  
 amangus  
 Sautbis  
 Brumpos  
 Salmis  
 Otaytan  
 Belian  
 Kellayde  
 Salabian  
 Saurtes  
 Eugis  
 Digno



<b>S</b> acchmess	<b>S</b> tallamenger	<b>S</b> ebus	<b>S</b> lango
<b>R</b> ps	<b>R</b> uffis	<b>R</b> ozgel	<b>n</b> olmgo
<b>H</b> engest	<b>E</b> ngis	<b>W</b> eker	<b>T</b> uckons
<b>F</b> ernheget	<b>E</b> menapis	<b>G</b> emmit	<b>m</b> lan
<b>P</b> flugpfert	<b>E</b> werhus	<b>L</b> aken	<b>p</b> ascolbis
<b>K</b> obele	<b>K</b> apne	<b>V</b> arbe	<b>T</b> raapis
<b>K</b> ulle	<b>K</b> albaylus	<b>E</b> le	<b>T</b> ualtis
<b>K</b> ugekobel	<b>K</b> apens	<b>N</b> urcs	<b>P</b> aylis
<b>E</b> zel	<b>A</b> plis	<b>E</b> marz	<b>K</b> nsuan
<b>A</b> ul	<b>P</b> eloblmndis	<b>B</b> rom	<b>S</b> ynam
<b>T</b> ole	<b>M</b> aldian	<b>B</b> low	<b>S</b> olimban
<b>E</b> zeldepfert	<b>M</b> ilemlus	<b>P</b> ot	<b>T</b> armpan
<b>S</b> eteler	<b>S</b> algumx	<b>S</b> el	<b>S</b> elacynan
<b>S</b> atel	<b>S</b> alguan	<b>S</b> rum	<b>E</b> ucan
<b>V</b> orbuße	<b>P</b> agrims	<b>G</b> emengot	<b>M</b> aystam
<b>O</b> sternzei	<b>P</b> astagis	<b>G</b> estreyt	<b>K</b> aabam
<b>P</b> olstir	<b>P</b> apmmpis	<b>B</b> rime	<b>S</b> aluzam
<b>S</b> atlbom	<b>S</b> ugo	<b>S</b> chere	<b>S</b> crundus
<b>S</b> acled	<b>L</b> argapayam	<b>N</b> olde	<b>A</b> yculo
<b>S</b> acgenese	<b>L</b> ingo	<b>E</b> zorn	<b>S</b> chuanan
<b>S</b> ilz	<b>T</b> ubo	<b>F</b> adem	<b>A</b> willkus
<b>S</b> intrime	<b>T</b> arkue	<b>S</b> chroter	<b>S</b> arutele
<b>E</b> zom	<b>S</b> ingelan	<b>H</b> ut	<b>K</b> elmis
<b>H</b> alster	<b>A</b> ucto	<b>A</b> antel	<b>P</b> ellus

			[Trautmann, trad.]	Mažiulis
			[ Mažiulis ]	Mažiulis / Palmaitis
428	Stechmess'	Stakamecczer'		<i>stakameserīs</i>
429	Ros	Russis		<i>rus<sup>i</sup>s</i>
430	Hengest	Sirgis		<i>zirg<sup>i</sup>s</i>
431	Keynheigest	Sweriapis		<i>sver'ap<sup>i</sup>s</i>
432	Pflugpfert	Sweykis		<i>sveikīs</i>
433	Kobele	Kaywe		<i>kaivē</i>
434	Volle	Arwaykis	[Aswaytis] [Arwaykis]	<i>arvaikīs</i>
435	Juigekobel	Rapeno		<i>rapenō</i>
436	Ezel	Asilis		<i>asil's</i>
437	Mül	Weloblundis	[Weliblundis]	<i>veliblund<sup>i</sup>s</i>
438	Vole	Maldian		<i>pirō</i>
439	Czeldeipfert	Wilenikis	[Eidenikis] [Wilenikis]	<i>vinenik<sup>i</sup>s</i>
440	Seteler	Balgninix		<i>balgninik<sup>i</sup>s</i>
441	Satel	Balgnan		<i>balgnan</i>
442	Vorbüge	Pagrimis	[Pagurnis]	<i>pagurnīs</i>
443	Afterreife	Pastagis		<i>pastagīs</i>
444	Polstir	Papinipis	[Papimpis]	<i>papimpīs</i>
445	Satilbom	Bugo		<i>būgō</i>
446	Sticledde'	Largasaytan	[Lingasaytan]	<i>lingasaitan</i>
447	Stegerefe	Lingo		<i>lingō</i>
448	Filcz	Tubo		<i>tūbō</i>
449	Bintrime	Tarkue	[Tarkne]	<i>tark<sup>i</sup>nē</i>
450	Czom	Brisgelan		<i>brizgilan</i>
451	Halfter	Auclo		<i>auklō</i>

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428 dagger, 429 horse, 430 stallion, 431 stallion for tourneys, 432 ploughing horse, 433 mare, 434 draught horse, 435 young black mare, 436 donkey, 437 mule, 438 foal, 439 ambler, 440 saddle-maker, 441 saddle, 442 breast-leather for a horse, 443 crupper (harness), 444 saddle-rug, 445 saddle-bow, 446 stirrup leather, 447 stirrup, 448 felt, 449 binding strap, 450 bridle, 451 horse-halter



			[Trautmann, trad.]	<b>Mažiulis</b>
			[ <b>Mažiulis</b> ]	<b>Mažiūlis</b> / <b>Palmáitis</b>
<b>452</b>	Gebys	Slango	[Sbango]	<i>z<sup>a</sup>bang̃s</i>
<b>453</b>	Czogel	Nolingo		<i>nōling̃s</i>
<b>454</b>	Weber	Tuckoris		<i>tukōr̃is</i>
<b>455</b>	Gewant	milan		<i>milan</i>
<b>456</b>	Laken	Pastowis		<i>pastōv<sup>i</sup>s</i>
<b>457</b>	Varbe	Woapis		<i>vōp<sup>i</sup>s</i>
<b>458</b>	Ele	Woaltis		<i>(v)ōltis</i>
<b>459</b>	Wyes	Gaylis		<i>gail<sup>i</sup>s</i>
<b>460</b>	Swarcz	Kirsnan		<i>kirsnan</i>
<b>461</b>	Grow	Sywan		<i>sīvan</i>
<b>462</b>	Blow	Golimban		<i>galimban</i>
<b>463</b>	Rot	Wormyan		<i>vōrmjan</i>
<b>464</b>	Gel	Gelatynan	[Geltaynan]	<i>geltainan</i>
<b>465</b>	Brun	Cucan	[Cūnkan] [ <b>Cucan</b> ]	<i>kukan</i>
<b>466</b>	Gemenget	Maysotan		<i>maisōtan</i>
<b>467</b>	Gestreift	Roaban		<i>rōiban</i>
<b>468</b>	Grune	Saligan		<i>zal'an</i>
<b>469</b>	Schere	Scrundus		<i>skrundōs</i>
<b>470</b>	Nolde	Ayculo		<i>lingasaitan</i>
<b>471</b>	Czwirn	Schutuan		<i>aikulō</i>
<b>472</b>	Fadem	Awilkis	[Auwilkis]	<i>auvilks</i>
<b>473</b>	Schroter	Scrutele		<i>skrūtelē</i>
<b>474</b>	Hüt	Kelmis		<i>kelm<sup>i</sup>s</i>
<b>475</b>	Mantel	Pelkis		<i>pelkīs</i>

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452 bit of a bridle, 453 rein, 454 weaver, 455 rough woollen cloth, 456 woollen cloth, 457 dye, 458 ell, 459 white, 460 black, 461 grey, 462 bluish, 463 red, 464 yellow, 465 brownish, 466 motley, 467 speckled, 468 green, 469 scissors, 470 needle, 471 twisted yarn, 472 thread, 473 tailor, 474 hat, 475 overcoat

			[Trautmann, trad.]	<b>Mažiulis</b>
			[ <b>Mažiulis</b> ]	<b>Mažiulis</b> / <b>Palmaitis</b>
<b>476</b>	Kurse	Lactye	[ <b>Lactis</b> ]	<i>laktis</i>
<b>477</b>	Roc	Wilnis		<i>vilnīs</i>
<b>478</b>	Pelcz	Kisses		<i>kizēs</i>
<b>479</b>	Hemde	Nurtue		<i>nurt<sup>u</sup>vē</i>
<b>480</b>	Bruch	Broakay		<i>brōkai</i>
<b>481</b>	Hosen	Lagno	[Jagno]	<i>jaknō</i>
<b>482</b>	Sacken	Peadey		<i>pēd'ai</i>
<b>483</b>	Slower	Drimbis		<i>drimb<sup>[i's]</sup></i>
<b>484</b>	Sydenslewir	Silkasdrūb'	[Silkasdrimbis]	<i>silkasdrimb<sup>[i's]</sup></i>
<b>485</b>	Gurtel	Saninsle	[ <b>Sauinsle</b> ]	<i>savinzlē</i>
<b>486</b>	Rincke	Sagis		<i>sag<sup>i's</sup></i>
<b>487</b>	Bütel	Kuliks		<i>kulik<sup>i's</sup></i>
<b>488</b>	Vederbette	Plauxdine		<i>plaugzdinē</i>
<b>489</b>	Pföl	Pobalso		<i>pabalzō</i>
<b>490</b>	Kussen	Balsinis		<i>balzinīs</i>
<b>491</b>	Lylach	Ploaste		<i>plōstē</i>
<b>492</b>	Bette	Lasto		<i>lastō</i>
<b>493</b>	Decke	Loase		<i>lōzē</i>
<b>494</b>	Wepe	Pasto		<i>pastō</i>
<b>495</b>	Badelach	Kekulis		<i>kekul<sup>i's</sup></i>
<b>496</b>	Schuwert	Schuwikis		<i>šuvik<sup>i's</sup></i>
<b>497</b>	Hewt	Keuto		<i>k'autō</i>
<b>498</b>	Leder	Nognan		<i>nōgnan</i>
<b>499</b>	Stefel	Pusne		<i>pusnē</i>
<b>500</b>	Schuch	Kurpe		<i>kurpē</i>

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476 short fur coat, 477 jacket, 478 fur coat, 479 shirt, 480 trousers, 481 trousers, 482 socks, 483 cover (pall), 484 silk cover, 485 belt, 486 buckle, 487 small pouch, 488 feather-bed, 489 mattress, 490 pillow, 491 bed-sheet, 492 bed, 493 blanket, 494 shawl, 495 bath towel, 496 shoemaker, 497 leather of a shoe, 498 leather, 499 (high) boot, 500 shoe

			[Trautmann, trad.]	Mažiulis
			[ Mažiulis ]	Mažiūlis / Palmaitis
<b>501</b>	Hosenled'	Kymis	[Tymis] [Kymis]	<i>tīm<sup>i</sup>s</i>
<b>502</b>	Rime	Paccaris		<i>pakar<sup>i</sup>s</i>
<b>503</b>	Schaft	Aulinis		<i>aulinīs</i>
<b>504</b>	Vorvüs	Galwo		<i>galvō</i>
<b>505</b>	Sole	Pamatis		<i>pamat<sup>i</sup>s</i>
<b>506</b>	Querder	Ansalgis		<i>anzalīs</i>
<b>507</b>	Drot	Schumeno		<i>šūmenō</i>
<b>508</b>	Noet	Widus		<i>vidus</i>
<b>509</b>	Leiste	Turpelis	[Curpelis]	<i>kurpelīs</i>
<b>510</b>	Ale	ylo		<i>īlō</i>
<b>511</b>	Gerwer	Mynix		<i>miniks</i>
<b>512</b>	Lo	Dumpbis		<i>dumb<sup>i</sup>s</i>
<b>513</b>	Smyt	Wutris		<i>(v)utrīs</i>
<b>514</b>	Smede	Antre	[Autre] [Wutre]	<i>(v)utrē</i>
<b>515</b>	Esse	Kamenis		<i>kamin<sup>i</sup>s</i>
<b>516</b>	Blosebalk	moasis		<i>mōis<sup>i</sup>s</i>
<b>517</b>	Anebös	Preitalis	[Preicalis]	<i>preikal<sup>i</sup>s</i>
<b>518</b>	Hamer	Cugis		<i>kūj<sup>i</sup>s</i>
<b>519</b>	Smedestoc	curpis		<i>kurpīs</i>
<b>520</b>	Czange	Raples		<i>raplēs</i>
<b>521</b>	Stol	Playnis		<i>plain<sup>i</sup>s</i>
<b>522</b>	Ysen	gelso		<i>gelzō</i>
<b>523</b>	Golt	Ausis		<i>aūs<sup>i</sup>s</i>
<b>524</b>	Silber	Siraplis		<i>sirabl<sup>i</sup>s</i>
<b>525</b>	Kupper	Wargien		<i>war<sup>i</sup>an</i>

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501 morocco, 502 leather strap of a top-boot, 503 leg (top of a boot), 504 head of shoe, 505 sole of a shoe, 506 welt, 507 wax-end, 508 hem, 509 shoe-tree, 510 awl, 511 tanner, 512 tannin rid, 513 smith, 514 smithy, 515 forging furnace, 516 bel-lows, 517 anvil, 518 hammer, 519 log-bed under the anvil, 520 thongs, 521 steel, 522 iron, 523 gold, 524 silver, 525 copper

Burse	Lactre	Hosenled	Rymme
For	Wilms	Fime	pactans
pels	Eyfes	Schast	Anlms
hemde	nurtue	Turbus	Salus
Bruch	Bruckar	Sole	panatis
Hofen	Lagno	ruerder	anfalgs
Sacken	reader	Drot	Schumeno
Glouer	Drumbis	noet	Indus
Ordensleuwr	Silkrasdrub	Leiste	Durpelis
Burtel	Sammyle	Alc	plo
Fmelle	Sagis	Gerder	mymr
Bütel	Eulike	to	dimpbis
Vedelbette	plauymc	Smyt	lounis
pfot	pokalps	mede	Anre
Gussen	Balsims	Effe	Samens
ylach	plaste	plasebalt	moasis
Bette	lasto	Anchis	pritalis
Dethe	loase	Hamer	eugis
mepe	pasto	Smodesca	curpis
Badelach	schulis	Gange	Kaples
Schulbert	Schuldrus	Stol	playms
hent	franco	ffen	gelpo
leder	nognan	Golt	Aufis
Stofel	pusne	Gilber	Smaylis
Schuch	Eurpe	Gupper	Wargien

<b>A</b> epping	passore
bley	allbis
ezzen	barsas
emdr	nulberus
sliffem	tachelis
ezymeibyl	indigo
harte	comestue
axe	bile
zulare	heisse
nebiget	brunstis
durchslag	dubptm
elos	sonulus
nayl	enumpis
voder	obedie
gette	katnysis
happe	aloade
heffer	panto
hufosen	lactatio
hufnagel	sagis
notstall	lyfytos
senze	daalgis
synchel	pmelan
spate	lopto
solde	zeisse
<b>B</b> eder	baubombis

<b>L</b> oser
lofrop
grueste
louge
bat
emer
fam
schere
surste
<b>T</b> lysch
herst
hresme
lachs
grandis
oel
zuappe
stoer
smelde
welz
ezete
elze
perst
placze
zore
hering

Erumpallmpe
ragusto
Imartan
Snmes
Speate
Trumbans
Eopms
Scrimdes
coestne
Sutlus
uede
loutis
lalappo
Stuctus
Angurgis
roims
Esictres
Smelimgis
halis
Seabre
limb
aspegis
brunf
palafullis
Dylectie

			[Trautmann, trad.]	Mažiulis
			[ Mažiulis ]	Mažiulis / Palmaitis
526	Messing	Cassoye	[Cassoys]	kasōjs
527	Bley	Alwis		alv <sup>i</sup> s
528	Czeen	Starstis	[Scarstis]	skarstīs
529	Sindir	Auwerus		āuvir <sup>u</sup> s
530	Slifstein	Tackelis		takēl <sup>i</sup> s
531	Czymbböl	Wedigo		vedigō
532	Barte	Romestue		ramest <sup>u</sup> vē
533	Axe	bile		bīlē
534	Sulaxe	Kersle		kerslē
535	Nebiger	Granstis		granztis
536	Durchslag	Dalptan		dalptan
537	Slos	Somukis		zōmuk <sup>i</sup> s
538	Nayl	Crampstis		kram(p)tīs
539	Veder	Sbeclis		z <sup>a</sup> beclīs
540	Kethe	Ratinsis		ratinzīs
541	Haspe	Aloade		alōdē
542	Vesser	Panto		pantō
543	Hufysen	Lattako		latakō
544	Hufnagil	Sagis		sag <sup>i</sup> s
545	Notstal	Lisytyos		līsīt <sup>o</sup> s
546	Senze	Doalgis		dōlgis
547	Sychel	Piucan		pjūklan
548	Spate	Lopto		lōptō
549	Howe	Kersle		kerslē
550	Beder	Stubonikis		stubenīk <sup>i</sup> s

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526 brass, 527 lead (*plumbum*), 528 tin, 529 slag, 530 grindstone, 531 adze, 532 wide-bladed axe, 533 axe, 534 double-edged axe, 535 drill, 536 chisel, 537 padlock, 538 nail, 539 suppress, 540 chain, 541 hinge, 542 fetter, 543 horseshoe, 544 hobnail, 545 narrow stable box, 546 scythe, 547 sickle, 548 spade, 549 hoe, 550 barber-surgeon

			[Trautmann, trad.]	Mažiulis
			[ Mažiulis ]	Mažiūlis / Palmáitis
<b>551</b>	Loser	Crauyawirps		<i>kraujavirps</i>
<b>552</b>	Loskop	Ragusto		<i>ragūstō</i>
<b>553</b>	Queste	Twaxtan		<i>tvakstan</i>
<b>554</b>	Louge	Sirmes	[Sirmis]	<i>sirm<sup>i</sup>s</i>
<b>555</b>	Bat	Specte		<i>spektē</i>
<b>556</b>	Emer	Wumbaris		<i>vumbar<sup>i</sup>s</i>
<b>557</b>	Kam	Coysnis		<i>kōisnis</i>
<b>558</b>	Schere	Scrundos		<i>skrundōs</i>
<b>559</b>	Burste	Coestue		<i>kōist<sup>v</sup>vē</i>
<b>560</b>	Vysch	Suckis		<i>zuk<sup>i</sup>s</i>
<b>561</b>	Hecht	Liede		<i>līdē</i>
<b>562</b>	Bresme	Locutis		<i>lukutīs</i>
<b>563</b>	Lachs	Lalasso	[Lasasso]	<i>lasasō</i>
<b>564</b>	Czandis	Starkis		<i>stark<sup>i</sup>s</i>
<b>565</b>	Oel	Angurgis		<i>angurīs</i>
<b>566</b>	Quappe	Wilnis		<i>vīlnīs</i>
<b>567</b>	Stoer	Esketres	[Esketris]	<i>esketr<sup>i</sup>s</i>
<b>568</b>	Smerle	Smerlingis		<i>smerlingīs</i>
<b>569</b>	Welz	Kalis		<i>kal<sup>i</sup>s</i>
<b>570</b>	Czerte	Seabre		<i>zēbrē</i>
<b>571</b>	Slye	Linis		<i>līn<sup>i</sup>s</i>
<b>572</b>	Persk	Assegis		<i>azegīs</i>
<b>573</b>	Ploccze	brunse		<i>brunsē</i>
<b>574</b>	Bore	Palasallis	[Palasassis]	<i>palasīs</i>
<b>575</b>	Hering	Sylecke	[Sylicke]	<i>silikē</i>

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551 bleeder, 552 cupping-horn, 553 broom for bathing, 554 lye, 555 bathing, 556 pail, 557 comb, 558 scissors, 559 cleaning brush, 560 fish, 561 pike, 562 bream, 563 salmon, 564 zander, 565 eel, 566 burbot, 567 sturgeon, 568 loach, 569 sheat-fish, 570 vimba, 571 tench, 572 perch, 573 roach, 574 trout, 575 herring

			[Trautmann, trad.]	<b>Mažiulis</b>
			[ <b>Mažiulis</b> ]	<b>Mažiulis</b> / <b>Palmáitis</b>
<b>576</b>	Carpe	Sarote		<i>zarõtē</i>
<b>577</b>	Bleye	Blingis		<i>blingīs</i>
<b>578</b>	Grundel	Grundalis		<i>grundal<sup>i</sup>s</i>
<b>579</b>	Stint	Malkis		<i>malkīs</i>
<b>580</b>	Mut'losen	blingo		<i>blingõ</i>
<b>581</b>	Halpvischz	Dubelis		<i>dubelīs</i>
<b>582</b>	Tobel	Stroysles	[Scroysles]	<i>skrõislēs</i>
<b>583</b>	Rape	Rapis		<i>rapīs</i>
<b>584</b>	Krebis	Rokis		<i>rõk<sup>i</sup>s</i>
<b>585</b>	Dursch	Sweikis		<i>z<sup>"</sup>veikīs</i>
<b>586</b>	Walt	Median		<i>med'an</i>
<b>587</b>	Pusch	Gudde		<i>gudē</i>
<b>588</b>	Dameraw	Wangus		<i>vang<sup>u</sup>s</i>
<b>589</b>	Heyde	Sylo		<i>silõ</i>
<b>590</b>	Eche	Ansonis		<i>anzõn<sup>i</sup>s</i>
<b>591</b>	Echele	Gile		<i>gilē</i>
<b>592</b>	Buche	Bucus		<i>buk<sup>u</sup>s</i>
<b>593</b>	Buchecker	Buccareisis		<i>bukareis<sup>i</sup>s</i>
<b>594</b>	Haynbuche	Stoberwis	[Scoberwis]	<i>skõbervīs</i>
<b>595</b>	Leynböm	Stuckis	[Scuckis]	<i>skutīs</i>
<b>596</b>	Tanne	Addle		<i>adlē</i>
<b>597</b>	Kynböm	Peuse		<i>pjausē, p'ausē</i>
<b>598</b>	Harcz	Sackis		<i>sak<sup>i</sup>s</i>
<b>599</b>	Jwenbom	Juwis		<i>i<sup>u</sup>v<sup>i</sup>s</i>
<b>600</b>	Birke	Berse		<i>berzē</i>

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576 carp, 577 bream, 578 gudgeon, 579 smelt, 580 leucaspius delineatus, 581 chub, 582 flounder(s), 583 Caspian asp, 584 crayfish, 585 cod, 586 forest, 587 shrubbery, 588 oak-forest, 589 waste-land, 590 oak-tree, 591 acorn, 592 beech, 593 beech acorn, 594 hornbeam, 595 maple, 596 fir-tree, 597 pine-tree, 598 resin, 599 yew-tree, 600 birch



			[Trautmann, trad.]	<b>Mažiulis</b>
			[ <b>Mažiulis</b> ]	<b>Maziūlis</b> / <b>Palmáitis</b>
<b>601</b>	Linde	Lipe		<i>līpē</i>
<b>602</b>	Erle	Abskande	[Alskande] [Aliskands]	<i>aliskan(t)s</i>
<b>603</b>	Wide	Witwan		<i>vītvān</i> acc. fem.?
<b>604</b>	Horwyde	Glossis		<i>glōsīs</i>
<b>605</b>	Struchwyde	Apewitwo		<i>apēvītvō</i>
<b>606</b>	Espe	Abse		<i>apsē</i>
<b>607</b>	Hasele	Laxde		<i>lagzdē</i>
<b>608</b>	Eynholcz	Kadegis		<i>kadeg<sup>i</sup>s, kadegīs</i>
<b>609</b>	Dorn	Kaules		<i>kaulēs</i>
<b>610</b>	Ebirböm	Karige		<i>karīgē</i>
<b>611</b>	Spilböm	Wosigrabis		<i>(v)ōzigrabīs</i>
<b>612</b>	Vulböm	Smorde		<i>sma<sup>r</sup>dē</i>
<b>613</b>	Hartrogeliu	Sidis	[Suidis]	<i>sind<sup>i</sup>s</i>
<b>614</b>	Wirsenholcz	Kerberse		<i>ker<sup>a</sup>berzē</i>
<b>615</b>	Appelbom	Wobalne		<i>(v)ōbalnē</i>
<b>616</b>	Appel	Woble		<i>(v)ōblē</i>
<b>617</b>	Birnbom	Crausy		<i>krausī</i>
<b>618</b>	Birne	Crausios		<i>kraus'ōs</i>
<b>619</b>	Pflume <sub>1</sub>	Sliwaytos		<i>slīvaitōs</i>
<b>620</b>	Kirschen	Wisnaytos		<i>vīsnaītōs</i>
<b>621</b>	Krichen	Krichaytos		<i>krīkaitōs</i>
<b>622</b>	Pors	Wissene		<i>visenē</i>
<b>623</b>	Kellershals	Stanulonx	[Scanulonx]	<i>skanulunks</i>
<b>624</b>	Wiltneisse	Paustre		<i>paustre</i>

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601 lime-tree, 602 alder-tree, 603 osier, 604 weeping willow, 605 shrub (river) willow, 606 asp, 607 hazel-bush, 608 juniper, 609 prickles, 610 rowan-tree, 611 spindle-tree, 612 bird-cherry, 613 dogwood, 614 shrubby birch, 615 apple-tree, 616 apple, 617 pear-tree, 618 pears, 619 plums, 620 cherries, 621 bitter plums, 622 marsh tea, 623 mezereon, 624 wilderness

Eape	Barote	Linde	Eape
Blere	Blingis	Eile	ablande
Brindel	Brindalis	Wude	fructban
Stint	Brallis	Hornde	stoppis
Quitlofen	Blingo	Struchwyde	apennino
Halpryftz	Dubelis	Effe	alpe
Tobel	Orroyftis	Hafle	lode
Pape	Papis	Empholz	Eadegis
Erabis	Pokis	Dorn	Kaukes
Dugst	Orneilus	Endom	Kange
Walt	Median	Opulom	Woffignabio
Puffz	Gude	Gulldom	Omorde
Damenull	Wangus	Hartogel	Gudis
Herde	Sylo	Winfenholz	Gerberf
Eche	Ansoms	Appellom	Wobaluc
Erfche	Gile	Appel	Woble
Sucfe	Sucas	Dirnbom	Erufy
Suchfcher	Suctarufis	Erne	Erufios
Haynbuchz	Stoberluis	Pflume	Olunayus
Lembom	Stuctus	Enfen	Winfayus
Tanne	Adde	Ericken	Erickayus
Emldom	penfe	porz	Wiffene
Harz	Sackis	Bellerfhalz	Stambulom
Juendom	Wluis	Wiltmffe	panfare
Brtie	Seife		

Ylmo	Ymmo	Elint	Bruidis
Eustere	Scherptus	Imig	Eagmige
Erdle	Imapis	Imide	Blumbe
Dom	Sanan	Ree	Orlbis
Wurzele	Sagms	Wiltpest	paustocau
Ast	Wopis	Der	elobis
Rone	Saxto	Gidelber	Calceyftlof
Dole	Grundico	Wulp	Wilkis
Scok	Palmus	Wap	Lape
Elog	Enupis	Saf	Safms
Stede	Crucke	Eichhorn	Wenare
Stunge	Saitano	Hermel	Saxlux
Struch	Enno	Wepel	mosico
Sommlaute	Digamigis	axat	Caune
Kute	Riste	Eufelstint	nanac
Schyt	Luchus	Wildekatze	paustocau
Spon	Stolms	Luchs	Lupis
Splic	Opelamtis	Otter	Gro
Emde	Saxas	Heuer	Sebnis
Sast	Lunkan	Ganster	Ductas
Waser	Wmis	Sachz	Wolfsdus
Musfel	emelno	Watre	Lamr
Oter	Aluc	Ochze	turldis
Wepant	Saunis		
Enner	Wyspambs		

			[Trautmann, trad.]	Mažiulis
			[ Mažiulis ]	Mažiulis / Palmaitis
625	Ylmo	Wimino	[Wincsno] [Winxno]	<i>vinksnō</i>
626	Rustere	Skerptus		<i>skirptus</i>
627	Esche	Woasis		<i>(v)ōsis</i>
628	Bom	Garian		<i>gar'an</i>
629	Wurzele	Sagnis		<i>saknis</i>
630	Ast	Wipis		<i>vipīs</i>
631	Rone	Saxsto		<i>sakstō</i>
632	Bole	Grandico		<i>grandikō</i>
633	Stok	Kalmus		<i>kalm'us</i>
634	Klocz	Trupis		<i>trup'is</i>
635	Stecle	Queke		<i>kvēkē</i>
636	Stange	Kartano		<i>kartanō</i>
637	Struch	Kirno		<i>kirnō</i>
638	Somirlatte	Dagoaugis		<i>dagaaugīs</i>
639	Rute	Riste		<i>rīstē</i>
640	Schyt	Luckis		<i>lukis</i>
641	Spon	Stolwo	[Scolwo]	<i>skōlvō</i>
642	Splitť	Spelanxtis	[Skelanxtis][Spelaustis]	<i>spelestis</i>
643	Rinde	Saxtis		<i>sakstis</i>
644	Bast	Lunkan		<i>lunkan</i>
645	Maser	Wims	[Winis]	<i>vīnis</i>
646	Mispel	emelno		<i>emelnō</i>
647	Tyer	Alne		<i>alnē</i>
648	Wesant	Tauris		<i>taur'is</i>
649	Ewer	Wissambs'	[Wissambris]	<i>zambri's</i>

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625 elm, 626 elm, 627 ash-tree, 628 tree, 629 root, 630 branch, 631 log, 632 plank, 633 stub, 634 wood-block, 635 fence-pole, 636 perch, 637 bush, 638 summer sprout, 639 switch (rod), 640 firewood spill, 641 chip, 642 shiver, 643 rind, 644 bast, 645 ring, 646 mistletoe, 647 beast, 648 aurochs, 649 bison

			[Trautmann, trad.]	Māžiulis
			[ Māžiulis ]	Māžiulis / Palmāitis
<b>650</b>	Elint	braydis		<i>braidīs</i>
<b>651</b>	Hircz	Ragingis		<i>ragingīs</i>
<b>652</b>	Hinde	Glumbe		<i>glumbē</i>
<b>653</b>	Ree	Sirwis		<i>sirvis</i>
<b>654</b>	Wiltpfert	Paustocaiuca	[Paustocaican]	<i>paustakaikan</i>
<b>655</b>	Ber	Clokis		<i>klōkīs</i>
<b>656</b>	Czidelber	Caltestisklok'	[Caltestisklokis]	<i>kaltiskīs klōkīs</i>
<b>657</b>	Wulf	Wilkis		<i>vilk<sup>i</sup>s</i>
<b>658</b>	Vochz	Lape		<i>lapē</i>
<b>659</b>	Hase	Sasnis	[Sasins] [Sasnis]	<i>sasnis</i>
<b>660</b>	Eichhorn	Weware		<i>vēvarē</i>
<b>661</b>	Hermel	Gaylux		<i>gailuks</i>
<b>662</b>	Wesele	Mosuco		<i>mazukō</i>
<b>663</b>	Mart	Caune		<i>kaunē</i>
<b>664</b>	Tufelskint	Naricie	[Naricis]	<i>narikīs</i>
<b>665</b>	Wildekatzce	Paustocatto		<i>paustō katō</i>
<b>666</b>	Luchs	Luysis		<i>luisis</i>
<b>667</b>	Otter	Vdro		<i>ūdrō</i>
<b>668</b>	Bewer	Bebrus		<i>bebrus</i>
<b>669</b>	Hamster	Dutkis	[Duckis]	<i>dukīs</i>
<b>670</b>	Dachz	Wobsdus		<i>(v)ōbz<sup>d</sup>s</i>
<b>671</b>	Varre	Lonix		<i>lōniks</i>
<b>672</b>	Ochze	curwis		<i>kurv<sup>i</sup>s</i>

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650 elk, 651 deer, 652 doe, 653 roe-deer, 654 wild horse, 655 bear, 656 beehive-bear, 657 wolf, 658 fox, 659 hare, 660 squirrel, 661 ermine, 662 weasel, 663 marten, 664 polecat, 665 cat, 666 lynx, 667 otter, 668 beaver, 669 hamster, 670 badger, 671 bull, 672 ox

			[Trautmann, trad.]	Mažiulis
			[ Mažiulis ]	Mažiūlis / Palmáitis
673	Kü	Klente		<i>klentē</i>
674	Kalb	Werstian		<i>vers(is)t'an</i>
675	Bok	Wosux		<i>(v)ōzukuš</i>
676	Czege	Wosee		<i>(v)ōzē</i>
677	Czickel	Wolistian	[Wosistian]	<i>vōzist'an</i>
678	Schoff	Camstian		<i>kam'ist'an</i>
679	Ster	Awins		<i>avins</i>
680	Schepcz	Stabs	[Scabs]	<i>skaps</i>
681	Lam	Eristian		<i>(j)ērist'an</i>
682	Swin	Swintian	[Swinstian]	<i>svīn'ist'an</i>
683	Beer	Tuylis	[Cuylis]	<i>kuiļis</i>
684	Burg	Nomaytis		<i>nōmait'is</i>
685	Suwe	Skewre		<i>sk'aurē</i>
686	Ferkel	Prastian	[Parstian]	<i>pars(is)t'an</i>
687	MJlch	Dadan		<i>dadan</i>
688	Kese	Suris		<i>sūrīs</i>
689	Puttir	Anctan		<i>anktan</i>
690	Suwermilch	Ructandadan		<i>rūgtan dadan</i>
691	Lap	Raugus		<i>raug"us</i>
692	Mulken	Sutristio	[Suiristio]	<i>sū(i)rist'ō</i>
693	Matte	Sulo		<i>sulō</i>
694	Kobilmilch	Aswinan		<i>aswinan</i>
695	Sußemilch	Poadamynan		<i>pōdaminan</i>
696	Jeger	Medies		<i>medīs</i>

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673 cow, 674 bull calf, 675 he-goat, 676 she-goat, 677 goatling, 678 sheep, 679 ram, 680 wether, 681 lamb, 682 swine, 683 boar, 684 fatling hog, 685 sow, 686 pig, 687 milk, 688 cheese, 689 butter, 690 sour milk, 691 ferment (of calf's stomach), 692 whey, 693 curdled milk, 694 koumiss, 695 fresh milk, 696 hunter

			[Trautmann, trad.]	Mažiulis
			[ Mažiulis ]	Mažiūlis / Palmáitis
697	Hasengarn	Sasintinklo	[Sasnitinklo]	<i>sasnitinklō</i>
698	Hayn	Korto		<i>kurtō</i>
699	Jayt	Medione		<i>med'ōnē</i>
700	Wynt	Curtis		<i>kurt'is</i>
701	Leethunt	Slidenikis		<i>slīdenīk'is</i>
702	Vorlouf	Scalenix		<i>skalenīks</i>
703	Hunt	Sunis		<i>sunis</i>
704	Wacker	Wuysis		<i>vuizīs</i>
705	Horn	Ragis		<i>rag'is</i>
706	Vogel	Pepelis		<i>pipelīs</i>
707	Konigelyn	Prestors	[Prescors]	<i>preskars</i>
708	Grif	Aukis		<i>auk'is</i>
709	Are	Arelie	[Arelis]	<i>arelis</i>
710	Wye	Pele		<i>pelē</i>
711	Falk	Valx		<i>falks, valks</i>
712	Rotilwe	Pelemaygis		<i>pelēmaigīs</i>
713	Habich	Gertoanax		<i>gertōvanags</i>
714	Sperwer	Sperglawanag	[Spurglawanagis]	<i>spurglawanag'is</i>
715	Kranch	Gerwe		<i>gervē</i>
716	Storch	Gandams	[Gandarus]	<i>gandar"s</i>
717	Swane	Gulbis		<i>gulbīs</i>
718	Röger	Geeyse		<i>gēisē, gēizē</i>
719	Gans	Sansy		<i>zansī</i>
720	Ente	Antis		<i>antis</i>

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697 noose for hare-hunting, 698 barrier, 699 hunting, 700 greyhound, 701 pointer, 702 hound, 703 dog, 704 watchdog, 705 horn, 706 bird, 707 wren, 708 griffon, 709 eagle, 710 hen-harrier, 711 falcon, 712 kestrel, 713 hawk, 714 sparrow-hawk, 715 crane, 716 stork, 717 swan, 718 heron, 719 goose, 720 duck



Fu	Flente	Hafengarn	Basintufelo
Falb	Frerftan	Harn	Borto
Bob	Wofur	Hirt	medione
Ezege	noſce	Woyut	curtis
Ezuchel	moliftan	Reetfunt	Glidemkus
Schoff	Kamftan	Wolouf	Stalenx
Oter	Anms	Hunt	Gums
Schoffs	Stabs	Wacker	Wuyps
Lam	Enftan	Horz	Kagis
Gwm	Enmftan	Uogel	pepelis
Beer	Dnylis	Gomgelyn	preftors
Durg	nomaytis	Grif	Aubis
Gnave	Skewre	Aze	Archie
Iheriel	prafian	Wye	pele
Itlich	Jadan	Yalt	talx
Eef	Guns	Kothwe	pelemargis
Wume	Anftun	Habich	Gerwanax
Sulfermlech	Euctandadan	Spexmer	Speiglawanag
Lap	Kungus	Kranck	Gerlbe
Mullen	Sntrftio	Storch	Kandams
Gatte	Gulo	Gnane	Gulbis
Kobilmlech	Apuman	Peger	Reepf
Sufemlech	padamynan	Dane	Ganfo
Teger	medico	Ente	Antis



Babe	Swarms	Remespecht	Antegems
Bro	Swane	Musfickel	Sarpis
Solchin	Sucawarne	Wedelhoppe	Prapolis
Sale	Sote	Fredmal	Scalmeno
Alester	Sartie	Snerlier	Dransc
Kuche	Pluarms	Grasemucke	Soallie
Nachregal	Saloms	Finkbitze	Reempe
Drofele	Drefe	Deuchwogel	Demeno
Amfele	Seef	Sneppe	Seasme
Ezmar	Picle	Groseneppe	Slanke
Lukug	Geguse	Murkingel	Marnayayp
Star	Doacke	Wasserhün	Wutlbugo
Irthe	mezwins	Wasserrube	Seauris
Gegelis	Smguhis	Ulcher	Recko
Erfte	Ezlar	Elemetuch	Gegalis
Smcke	Smibe	Meene	Stamte
Golbamer	Sredie	Tembe	paalis
Weyze	Smeco	Ringeltube	Reutans
Spierling	Spunglis	Hane	Seris
Smulme	Smauto	Henne	Serto
Erfuale	Enxtiens	Lüchel	Sertisan
Specht	Seimr	Deerhün	modemtaunby
Grimespecht	Salato	Singhün	Taturnis
Smaggspecht	Fruto	Seplün	Lautagerto

			[Trautmann, trad.]	Mažiulis
			[ Mažiulis ]	Mažiulis / Palmaitis
721	Rabe	Warnis		<i>varnīs</i>
722	Kro	Warne		<i>varnė</i>
723	Holckro	Bucawarne		<i>bukavarnė</i>
724	Tale	Kote	[Koce] [Kote]	<i>kōtė</i>
725	Alester	Sarke		<i>sarkė</i>
726	Ruche	colwarnis		<i>kōl<sup>a</sup>varnīs</i>
727	Nachtegal	Salowis		<i>salavīs</i>
728	Drosele	Tresde		<i>trezdė</i>
729	Amsele	Seese		<i>sėsė</i>
730	Czimar	Picle		<i>pīklė</i>
731	Kukug	Geguse		<i>geguzė</i>
732	Star	Doacke		<i>dōkė</i>
733	Lirche	Werwirsis		<i>vervirsīs</i>
734	Stegelicz	Singuris		<i>zingurīs</i>
735	Cziske	Czilix	[Czisix]	<i>ciziks</i>
736	Vincke	Swibe	[Swile]	<i>zvilė</i>
737	Goldamer	Sixdre		<i>zigzdrė</i>
738	Meyze	Sineco		<i>sīnikō</i>
739	Sperling	Spurglis		<i>spurgl<sup>i</sup>s</i>
740	Swalme	Smicuto	[Sinicuto] [Smituco]	<i>smitukō</i>
741	Ertswalke	Krixtieno		<i>kriktīnō</i>
742	Specht	Genix		<i>geniks</i>
743	Grunespecht	Melato		<i>melatō</i>
744	Swarczspecht	Kracto	[Kracco] [Kracto]	<i>kraktō</i>

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721 raven, 722 crow, 723 jay, 724 jackdaw, 725 magpie, 726 rook, 727 nightingale, 728 ouzel, 729 blackbird, 730 field-thrush, 731 cuckoo, 732 daw, 733 lark, 734 goldfinch, 735 siskin, 736 finch, 737 bunting, 738 titmouse, 739 sparrow, 740 swallow, 741 earth-swallow, 742 woodpecker, 743 green woodpecker, 744 black woodpecker

			[Trautmann, trad.]	Mažiulis
			[ Mažiulis ]	Mažiūlis / Palmáitis
745	Kleinespecht	Aytegenis		<i>aitagenīs</i>
746	Nusbickel	Sarpis		<i>s(v)arpīs</i>
747	Wedehoppe	Prapolis	[Parpolis]	<i>parpal<sup>i</sup>s</i>
748	Wedewal	Sealtmeno	[Scaltmeno][Sealtmeno]	<i>zēltmenō</i>
749	Snerker	Droanse		<i>drōnzē</i>
750	Grasemucke	Soakis		<i>sōkīs</i>
751	Kriwittze	Peempe		<i>pēmpē</i>
752	Brochvogel	Semeno		<i>sēmenō</i>
753	Sneppe	Geasnis		<i>gēsniīs</i>
754	Groseneppe	Slanke		<i>slankē</i>
755	Warkringel	Warnaycopo	[Warnaycopo]	<i>varn'akapō</i>
756	Wasserhün	Witwago		<i>vītvagō</i>
757	Wasserrabe	Geauris		<i>g'āuriīs</i>
758	Tücher	Kerko		<i>kerkō</i>
759	Kleinetüch'	Gegalis		<i>gegal<sup>i</sup>s</i>
760	Mewe	Stamite	[Starnite]	<i>starnītē</i>
761	Tewbe	Poalis		<i>pōlis</i>
762	Ringeltübe	Keutaris	[Keucaris]	<i>k'aukar<sup>i</sup>s</i>
763	Hane	Gertis		<i>gertīs</i>
764	Henne	Gerto		<i>gertō</i>
765	Küchel	Gertistian		<i>gertist'an</i>
766	Beerhun	Medenixtaurw'	[Medenixtatarwis]	<i>medenīks tatarv<sup>i</sup>s</i>
767	Birghun	Tatarwis		<i>tatarv<sup>i</sup>s</i>
768	Rephun	Laucagerto		<i>laukagertō</i>

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745 little woodpecker, 746 nutcracker, 747 hoopoe, 748 oriole, 749 landrail, 750 white-throat, 751 peewit, 752 plover, 753 snipe, 754 woodcock, 755 shrike, 756 water-hen, 757 coot, 758 diver, 759 little loon, 760 tern (mew), 761 pigeon, 762 wood-pigeon, 763 cock, 764 hen, 765 chicken, 766 woodman, 767 black grouse, 768 partridge

			[Trautmann, trad.]	<b>Mažiulis</b>
			[ <b>Mažiulis</b> ]	<b>Mažiūlis</b> / <b>Palmáitis</b>
<b>769</b>	Haselhun	Bruneto		<i>brūnet̃s</i>
<b>770</b>	Wachtel	Penpalo	[Perpalo] [Penpalo]	<i>penpal̃s</i>
<b>771</b>	Bacstelcze	Kylo		<i>kīl̃s</i>
<b>772</b>	Ysenbart	Apisorx		<i>apisargs</i>
<b>773</b>	Pfouwe	Powis		<i>pōṽs</i>
<b>774</b>	Slange	Angis		<i>angis</i>
<b>775</b>	Notir	Anxdris		<i>angzdrīs</i>
<b>776</b>	Eudexe	Estureyto		<i>(j)ēstureit̃s</i>
<b>777</b>	Werre	Poaris		<i>pōrīs</i>
<b>778</b>	Bintsleche	Glosano	[Glodano] [Glosano]	<i>glōsañs</i>
<b>779</b>	Crothe	Gabawo		<i>gabaṽs</i>
<b>780</b>	Vrosch	Trupeyle	[Crupeyle]	<i>krupeilē</i>
<b>781</b>	Webil	Gramboale	[Wamboale] [Gram-]	<i>grambōlē</i>
<b>782</b>	Flige	muso		<i>mūs̃s</i>
<b>783</b>	Mucke	Tussis	[Cussis]	<i>kusīs</i>
<b>784</b>	Hutflige	Pistwis		<i>pisewīs</i>
<b>785</b>	Regenworm	Slayx		<i>slaiks</i>
<b>786</b>	Made	Girmis		<i>kirmis</i>
<b>787</b>	Bene	Bitte		<i>bitē</i>
<b>788</b>	Huimele	Camus		<i>kamus</i>
<b>789</b>	Wespe	Wobse		<i>vapsē</i>
<b>790</b>	Horlitzcze	Sirsilis		<i>sīrsil's</i>
<b>791</b>	Omese	Saugis	[Sangis]	<i>zangīs</i>

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769 *hazel-hen*, 770 *quail*, 771 *wagtail*, 772 *kingfisher*, 773 *peafowl*, 774 *snake*,  
775 *grass-nake*, 776 *lizard*, 777 *mole-cricket*, 778 *slow-worm*, 779 *toad*, 780 *frog*,  
781 *beetle*, 782 *fly*, 783 *gnat*, 784 *dog's fly*, 785 *earthworm*, 786 *worm*, 787 *bee*,  
788 *bumble-bee*, 789 *wasp*, 790 *hornet*, 791 *ant*

			[Trautmann, trad.]	<b>Mažiulis</b>
			[ <b>Mažiulis</b> ]	<b>Mažiulis</b> / Palmáitis
<b>792</b>	Werld	Swetan		<i>swētan</i>
<b>793</b>	Lant	Tauto		<i>tautō</i>
<b>794</b>	Kristenheit	Cristionisto	[Cristionisco], [-sto]	<i>krist 'ōnīstō</i>
<b>795</b>	Heidenschaft	Pagonbe		<i>pagōn<sup>i</sup>bē</i>
<b>796</b>	Stat	Mestan		<i>mēstan</i>
<b>797</b>	Dorf	Caymis		<i>kaim<sup>i</sup>s</i>
<b>798</b>	Anger	Sparyus		<i>spar'us</i>
<b>799</b>	Weyk	Pintis		<i>pintis</i>
<b>800</b>	Styeg	Lonki		<i>lunkī</i>
<b>801</b>	Weyde	Posty		<i>pōstī</i>
<b>802</b>	Czün	Sardis		<i>zardīs</i>

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792 world, 793 country, land, 794 Christianity, 795 paganism, 796 town, 797 vilage, 798 grazing place, 799 way, 800 path, 801 pasture, 802 pen (enclosure)

Naselbun  
 Inagel  
 Sacsteloe  
 Menbart  
 Psoulbe  
 Slange  
 Notur  
 Eudere  
 Fiere  
 Blintfleche  
 Grothe  
 Onsch  
 Weib  
 Flige  
 Mucke  
 Hütflige  
 Regenworm  
 Gade  
 Gene  
 Gumele  
 Weppe  
 Groltze  
 Omese

Brumeto  
 Penpalo  
 Eylo  
 Apifox  
 polvis  
 Augis  
 Aurdns  
 Estureyto  
 paans  
 Glopamo  
 Galalus  
 Drupeyle  
 Gramboale  
 mus  
 Tuffis  
 pifluis  
 Slayr  
 Grims  
 Sutte  
 Camus  
 Wölfe  
 Omfils  
 Gauris

Werk

Sant  
 Enstenheit  
 Heidenchaft  
 Stat  
 Dorf  
 Dinger  
 Weyl  
 Stog  
 Weyle  
 Ezun  
 Erplint pman pxtu holt  
 Inesschei De maienburg

Smetan  
 Tauto  
 Enstionfo  
 pagonke  
 mestan  
 Camus  
 Sparyus  
 pmtis  
 Lonki  
 postv  
 Sardo

# **SIMON GRUNAU'S VOCABULARY**



# Von vnderſchied der Sprachen

Es iſt zu wiſſen das Jgund in Preußen die  
 Dantzſche Sprach am meiſten gebräuchlich iſt,  
 und Inſelten, Ruſſenſche ſelbſten Inſeum  
 muß haben, wie man von der, vbergehohe,  
 nun, altes Preußen erſehet, Das Dorfſch ein  
 auch aus theils nach der Sprach getheilt, Die  
 geſprochen lauter Preußen, in orteſen lauter  
 Dantzſche, Daunt man aber mag haben ein von  
 Inſelten der Sprach, ſo ſind volgeunt Vo-  
 cabulen in beiden Sprachſen hernachgeſetzt,

## Deutſch. Preußiſch

1 Gott Dant  
 Engel Engel  
 Stadt Stadt  
 agraß Linder  
 5 Dantz Dantz  
 pfordt Dantz

## Deutſch. Preußiſch

kur kur  
 hinde Senger  
 herte Vierter  
 agraß Weinder  
 Dantz Dantz  
 Dantz Dantz



# Deutsch. Preussch. Deutsch. Preussch.

17	Weisse	gaidr	Croog	voornis	35
	Reyter	ajaisr	Schlaffen	Moirte	
	Schiff	Weinsp.	Trinken	Pogais	
	Brot	gaibtr	Essen	woigais	
	Trünge	saifon	Syon	wimbunir	
	holy	Malte	Bezaten	plara's,	
	Crinder	widre	Saly	Dali	
21	Donner	gaibtr	hurr.	balins	40
	gander	vandtr	hinn	gartr	
	Binn	Noge,	wagen	adbas	
	Kark	Wistma	banne	kragge	
	Hamde	Norte	Gofne	pfurtr	
27	Lichte	lichte	Saw	Skauira	45
	hans	lorte	Agon	Daje	
	Darb.	Paiba	Kalt	Dalia	
	Reifene	ger lais	Bros	Le bira	
	Grunde	grobi	Blam	Liruti	
33	Kuch	Kuch,	frans	Bama	50
	faher	papenick	Em adlo	Dijana	
	Lebens	lebens,	Jüngste	agonga,	

# Deutsch. Preussch. Deutsch. Preussch.

	Kind	malt nicht	gril	bila	
	tochter	locke	flafo	lino	
55	mutter	müthi	laimar	mosla	
	Vater	thamir	banf	Cansigs	
	dar	mettge	Noble	aingr	75
	naof	nach	feiren	phiro	
	gut	labir	fring	breituro,	
60	Weg	Din	glas	gaffo	
	vater	Anche	lungr	Cremello	
	messer	Wito	wand	balis	80
	ayamb	ingulans	ofino	Arge	
	Seu	Wais	Arpp	pifda	
65	pro	Dalms	küffen	panolois	
	banffaar	guaspon	gebet	layinria	
	Liger	pamir	tagk	Doigan	85
	folo	lunda	Dumans	Ninn	
	pfaim	stima	gefatter	Cumastar	
70	Kofig	lyda,	Suro	Manga,	

## Deuſch

Habt Jr es nicht  
Ich wilts nicht geben

Ein rotar apffel  
Ein rogele

Wo wilts hin  
Sagst dich Bot  
Rebe für.

Ein gut man  
Ein kuren künde  
Ein pfalt

Welch nicht

## Deuſch

Ny thiers thn  
Dann thoi

Warms (pobelt,  
pigelte,

Sagst thn

Warms thn Dones,  
Ganday

Dieser gintler,  
angas Dones  
Maiters

Ny byts.

Und also mag ein Jgler für ansetzen die vunder  
pfeide der jgler, der hallen wert anst bei  
den kunden pfeide in kranken und jgler. So.  
Zahlen, welche bei den kunden pfeide zu finden  
Dann die faden Jr jgler und künde vater  
des jgler aber mit, so.

## Von vnderscheit der sprachen

Es ist zu wissen das Itzund in Preussen die Dentzsche sprach am meisten gebreuchlich ist / vnd dieselben Einwoner solchen Jrthumb nicht haben / wie man von den vbergebliebenen alten preussen erfert / Die dorffer sein anch eins teils nach der sprach geteilt / In etlichen lanter Preussen / in etlichen lanter Dentzsche / Domit man aber mag haben ein Vnderscheidt der sprache / so seint folgende Vocabulen in beiden sprachen hernachgesetzt /

### Deutzsch. Preusch

1	Gott	Dewes
2	Engel	Angol
3	Stadt	Maista
4	Mensch	Ludis
5	Dorff	kayme
6	Pferdt	kampnit

### Deutzsch. Preusch

Kue	klint	7
Hundt	Songos	8
Herre	Rickies	9
wasser	Wunda	10
Bier	Pewo	11
korn	Roggis	12

## [GrA]

### *About difference between languages*

*One should know that today in Prussia the German language is mostly used, and because of the latter the inhabitants do not experience such a misunderstanding, as one knows about the survived Old Prussians. The villages are also partly divided according to a language: in some there are pure Prussians, but in others there are pure Germans. In order one could perceive a difference between languages, the following words are given in both languages.*

#### Prussian [GrA]

<i>1</i>	dewus	<i>God</i>
<i>2</i>	angol	<i>engel</i>
<i>3</i>	maysta	<i>town</i>
<i>4</i>	ludysz	<i>man</i>
<i>5</i>	cayme	<i>village</i>
<i>6</i>	camnet	<i>horse</i>

#### Prussian [GrA]

clynth	<i>cow</i>	<i>7</i>
songos	<i>dog</i>	<i>8</i>
Rickies	<i>lord</i>	<i>9</i>
Wunda	<i>water</i>	<i>10</i>
pewo	<i>beer</i>	<i>11</i>
ruggis	<i>rye</i>	<i>12</i>

# GrG

## Deutschsch. Preusch

## Deutschsch. Preusch

<i>13</i>	Weisse	gaide
<i>14</i>	Gerste	Maise
<i>15</i>	Fleisch	Meinse
<i>16</i>	Brot	geitke
<i>17</i>	Treuge	sauson
<i>18</i>	Holtz	<b>Malko</b>
<i>19</i>	Windt	widre
<i>20</i>	Heupt	gaulko
<i>21</i>	handt	rancko
<i>22</i>	Bine	Noye
<i>23</i>	Rock	Wistna
<i>24</i>	Hembde	Norte
<i>25</i>	Licht	lickte
<i>26</i>	Haus	botte
<i>27</i>	Sack	saycka
<i>28</i>	Beichten	gerbeis
<i>29</i>	Sunde	greki
<i>30</i>	kirche	<b>kirko</b>
<i>31</i>	Fasten	<b>Pastenick</b>
<i>32</i>	Erbeis	

Weg	<b>peentis</b>	<i>33</i>
Schlaffen	Moicte	<i>34</i>
Trincken	Pogeis	<i>35</i>
Essen	<b>wolgeit</b>	<i>36</i>
Speien	wimbmis	<i>37</i>
Bezalen	plateis	<i>38</i>
Saltz	Sali	<i>39</i>
Hutt	<b>kelmo</b>	<i>40</i>
Hun	gerte	<i>41</i>
wagen	Abbas	<i>42</i>
kanne	kragge	<i>43</i>
Schne	schneko	<i>44</i>
Saw	Skaura	<i>45</i>
Regen	Soye	<i>46</i>
kalt	Salta	<i>47</i>
Gros	Debica	<i>48</i>
klein	Licuti	<i>49</i>
Fraw	Gema	<i>50</i>
Ein edle	Supana	<i>51</i>
Jungfer	Merga	<i>52</i>

# GrA

## Prussian

<b>13</b>	gayde	wheat
<b>14</b>	wayse	barley
<b>15</b>	Meinse	meat
<b>16</b>	geytko	bread
<b>17</b>	sawse	dry
<b>18</b>	nalko	firewood
<b>19</b>	wydra	wind
<b>20</b>	galbo	head
<b>21</b>	rancko	hand
<b>22</b>	noye	leg
<b>23</b>	<b>wilna</b>	coat
<b>24</b>	northeshirt	
<b>25</b>	licte	candle
<b>26</b>	botte	house
<b>27</b>	saycka	bag
<b>28</b>	gerbaisa	say!
<b>29</b>	<b>grekoy</b>	sunde
<b>30</b>	kyrkoy	church
<b>31</b>	pastnygo	fast
<b>32</b>	<b>keckirs</b>	pea

## Prussian

pentes	<i>way</i>	<b>33</b>
meicte	<i>to sleep</i>	<b>34</b>
pogeys	<i>drink!</i>	<b>35</b>
[GrG]	<i>eat!</i>	<b>36</b>
wynis	<i>vomit!</i>	<b>37</b>
plateys	<i>pay!</i>	<b>38</b>
sali	<i>salt</i>	<b>39</b>
chelmo	<i>cap</i>	<b>40</b>
<b>gertis</b>	<i>cock</i>	<b>41</b>
abbas	<i>cart</i>	<b>42</b>
cragge	<i>jug</i>	<b>43</b>
sneko	<i>snow</i>	<b>44</b>
skawra	<i>swine</i>	<b>45</b>
Soye	<i>rain</i>	<b>46</b>
salta	<i>cold</i>	<b>47</b>
debica	<i>big</i>	<b>48</b>
licuti	<i>small</i>	<b>49</b>
gemia	<i>wife</i>	<b>50</b>
supana	<i>lady</i>	<b>51</b>
merga	<i>maiden</i>	<b>52</b>

# GrG

## Deutsch. Preusch

## Deutsch. Preusch

53	Kindt	<b>maltnicka</b>
54	tochter	Docki
55	muttermuthi	
56	Vater	thaus
57	Jar	metthe
58	nacht	nackt
59	gutt	labbis
60	kese	Sur
61	potter	<b>Ancte</b>
62	messer	keilo
63	Monch	mynkus
64	hew	kraise
65	stro	Salme
66	hanfsaet	gnabsem
67	Eyer	paute
68	Felt	Inncka
69	scheune	skuna
70	Hecht	<b>lyda</b>

Peil	bila	71
flachs	lino	72
leimat	mosla	73
hanf	Caneips	74
Nolde	augle	75
zwirn	<b>schuto</b>	76
krug	kreitzno /	77
glas	gasso	78
knecht	Woikello	79
Marck	kalte	80
Schue	korpe	81
Arsch	pisda	82
kussen	pomeleis	83
gebott	lapinna	84
tagk	Deigen	85
[Nim]	[Jmants]	86
gefatter	Comatter	87
Hure	Manga	88



# GrA

## Prussian

53	haltnyka	<i>child</i>
54	<b>dohti</b>	<i>daughter</i>
55	muti	<i>mother</i>
56	tawe	<i>father</i>
57	mette	<i>year</i>
58	nackt	<i>night</i>
59	labbis	<i>good</i>
60	sur	<i>cheese</i>
61	aucte	<i>butter</i>
62	<b>peile</b>	<i>knife</i>
63	mynkus	<i>monk</i>
64	crayse	<i>hay</i>
65	salme	<i>straw</i>
66	gnabsem	<i>hemp seed</i>
67	pawtte	<i>egg</i>
68	luncka	<i>field</i>
69	skuna	<i>barn</i>
70	meida	<i>pike</i>

## Prussian

byla	<i>axe</i>	71
lynno	<i>flax</i>	72
moska	<i>glue</i>	73
Caneips	<i>hemp</i>	74
angle	<i>needle</i>	75
scuto	<i>thread</i>	76
kreitzno /	<i>tavern</i>	77
<b>glasso</b>	<i>glass</i>	78
woykello	<i>farmhand</i>	79
calte	<i>coin</i>	80
corpe	<i>shoe</i>	81
peisda	<i>vulva</i>	82
pomeleis	<i>lick me!</i>	83
lapynna	<i>told</i>	84
deyen	<i>day</i>	85
<b>ymays</b>	<i>take!</i>	86
comatter	<i>godparent</i>	87
manga	<i>whore</i>	88

# GrG

## Deutzsch.

## Preusch

<i>89</i>	Habt Jr es nicht	Ny thueri thu	<i>89</i>
<i>90</i>	Jch wils euch geben	Dam thoi	<i>90</i>
<i>91-92</i>	Ein roter apffell	Warmes Wobelke /	<i>91-92</i>
<i>93</i>	Ein vogell	Pipelko	<i>93</i>
<i>94</i>	Wo wiltu hin	kayat thu	<i>94</i>
<i>95</i>	Behut dich Got	Warbo thi Dewes	<i>95</i>
<i>96</i>	Gehe furt /	Sanday	<i>96</i>
<i>97</i>	Ein gut man	Dirsos ginthos	<i>97</i>
<i>98</i>	Ein huren kindt	<b>Mangos Sones</b>	<i>98</i>
<i>99</i>	Ein schalck	<b>Maiters</b>	<i>99</i>
<i>100</i>	Wiltu nicht	Ny koyto /	<i>100</i>

# GrA

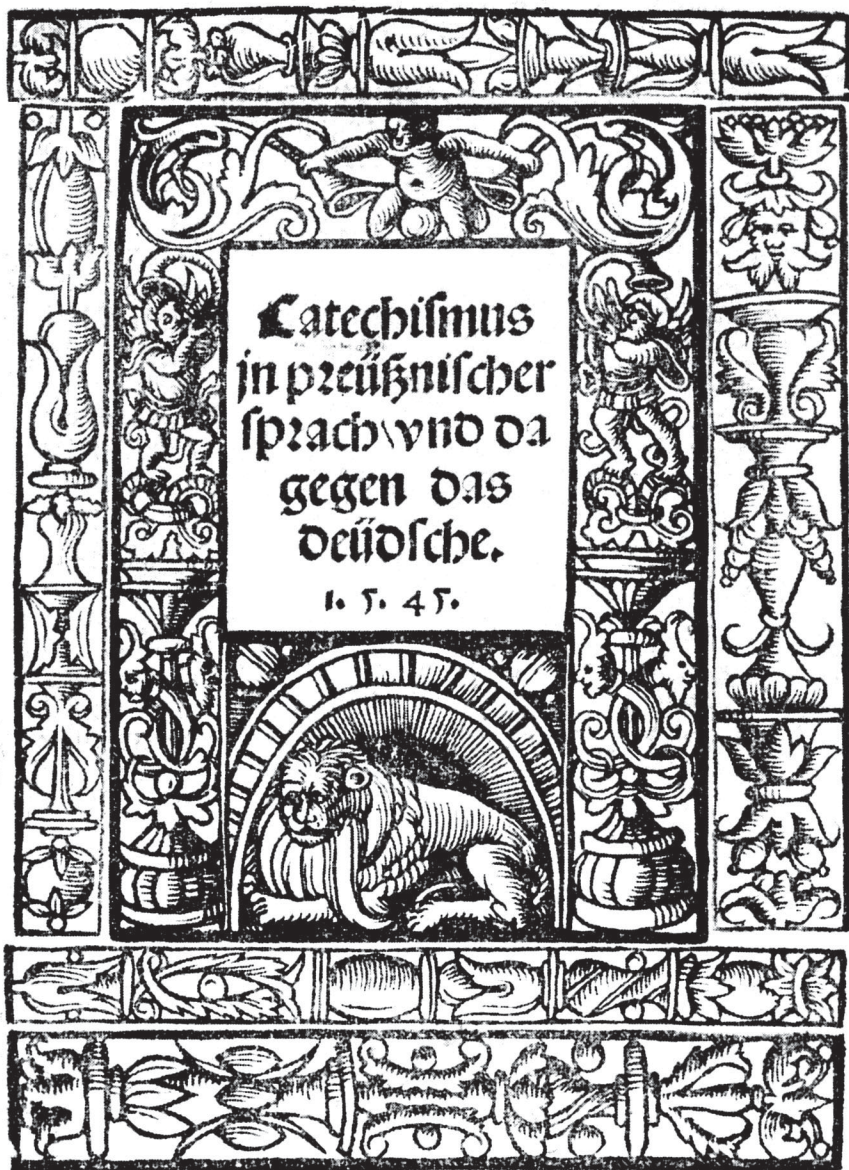
## Prussian

89	Ny thueri thu	<i>thou doest not have</i>	89
90	Dam thoi	<i>I give to thee</i>	90
100, 84	<b>warmun</b> wabelcke	<i>read apple</i>	91-92
38	pipelko	<i>bird</i>	93
94	kayat thu	<i>wilt thou</i>	94
93	saydit	<i>God protect thee</i>	95
79	sanday	<i>adieu</i>	96
97	dyrsosgyntos	<i>brave man</i>	97
98	mangoson	<i>whore's son</i>	98
99	maytter	<i>rogue</i>	99
100	ny koytu	<i>wilt thou not</i>	100



**PRUSSIAN CATECHISMS**  
THE FIRST PRUSSIAN CATECHISM  
1545





## Vorrede.

**E**s hat Got der Heylige geyst im xij. auch im lxxxvj. psalmen von der zejt des Newen testaments klerlich weys<sup>n</sup> sagen lassen / Das die prediget des heyiligen Evangelions außgehen würde inn alle welde / Vnd das inn allen sprach<sup>n</sup> vnd gesängen solt gepredigt werden / Vnd die leütte bey allerley nation / dadurch zu gottes erkentnis kommen / Vnd also ist auch verkündigt von Christo / das alle welde ihn preysen / vnd ihme inn seynem Reiche dienen solte. Welche grosse treffliche gnade anfanglich vñ der Aposteln zejt / durch vnd durch manigfeldig gangen / Vnd auch nu inn diesen letzten zejten vns in Preussen / aus lauter / blosser götlicher barmhertzigkeit / reichlich widderfahren ist / dafür wyrr alle / billich mit allem fleys vnd rechtem ernst / gote danckbar sein / vnd allenthalben dienen sollen / vnd seyne ehre helfen fördern vnd fortsetzen. Derwegen auch dieser alte vnd gemeyn Catechismus ist inn vndeütscher Preussnischer sprach / wie die vñ Samland / sonderlich am rechten preussnischen orth vnd strich gebreuchlich / aus S. D. vnser gnedigsten hern beuelch in druck verordnet. Damit die pfarthern vnd Seelsorger auffm lande / denselbigen alle Sontage von der Cantzel / von wort zu wort / one Tolk<sup>n</sup> / selbs ablesen / vnd dem vndeütschen preussnischen volcke / in derselbigen sprach / mit fleys fürsprechen sollen / Das also die pfarrer selbs mögen bede singen vnd alten im gebet vnd andern stücken des Catechismi / zu gelegner zejt : wie es die kirchen ordnung vnd S. D. beuelch mitbringt / verhören / Vnd können also auch inn Franckheiten hiemit den leütten inn diesem stück tröstlich sein. Vnd ob wol die pfarthern derselbigen sprach nicht kändig / können sie doch von ihrem eygnen gefind daheim / wenn sie das vater vnser sprechen denselbigē preussnischen accent / vnd die pronunciation / soviel den Catechismū be-



erlaffe / wol mercken vnd leychtlich fassen. Solchs aber alles / wird durch göliche hülff vnd gnad / vngesweyfe nutz vnd frucht schaffen / Dazu verleyhe Gott der Vater vnsern lieben herrn Jesu Christi seynen segnen. Amen.

Es ist auch zumercken / Wiewol die preußen vff **Nat** tangen / etliche wort im Vater vnser / verkürzten vnd anders aussprechen / ist doch keyne sonderliche enderung der wort / sondern nur das sie etliche syllaben contrahiren ader zusammen yhen / vnd ist alleyn die pronunciation etwas anders / vnd kan doch leychtlich von allen teylen vernommen werden.

Dergleychen ist auch mit den Preußen vmb **Melaw** / die ihre accent etwas nach dem Littawischen lencken. Es ist aber derhalben von vnnöten / solche geringe enderung / im druck am rande aussen anzudeygen. Die Sudawen aber / wiewol ihre rede etwas nyderiger / wissen sich doch inn diese preußnische sprach: wie sie alhie im Catechismo gedruckt ist: auch wol zuschicken / vñ vernemen alle wort.

Wo aber ein wort bißweylen geändert wirdt / als zum Exempel / da die vff **Nat** tangen in der vierde bitt / des Vaters vnser / für das wort **Heütze** / sagen Unser teglich brod gib vns diesen tag vnd alle tage. Item. Da die vff **Sambland** / im anfang des Glaubens für das wort **All** mechtigen schepffer / brauchen ein solchs wort preußnisch welches heyst / der alles kan vnd weyß. Solchs aber ist aus vngeschicklichkeit der Tolcken erstlich eingefüret / Die haben nicht fleiß gethan / eygentliche wort dazu zufinden.

Vnd weyl solche eingemengte preußnische wort / niche so deßlich / eygentlich vnd volkōmen ausdrucken die art vnd den verstant der wort / was sie zu latein vnd deütsch bedeyteten / leß mans billich alleyn bey dem rechten preußnischen bleyben / wie es alhie gedruckt sthet.

## Die Zehen gebot Gottes.

Das Erste.

**Du solt nicht ander götter haben.**

Das Ander.

**Du solt den namen Gottes nicht  
ynnützlich führen.**

Das Dritte.

**Du solt den feiertag heiligen.**

Das Vierte.

**Du solt deinen vater vnd mutter  
ehren.**

Das Fünffte.

**Du solt nicht tödten.**

Das Sechste.

**Du solt nicht Ehebrechen.**

Das Siebende.

**Du solt nicht stelen.**

Das Achte.

**Du solt nicht falsch gezeügnis re-  
den wider deinen negsten.**

**Staey dessempts Pallapsaey.**

*Pirmas.*

**Zhou ni tur kittans dei wans tur  
rettwey.**

*Anters.*

**Zhou ny tur schan emnen twaise  
deiwas ny anterpinsquan menentwey**

*Tirts.*

**Zhou tur schan lanken an deinan  
swintintwey.**

*Ketwerts.*

**Zhou tur twaian tbawan bba mut  
tin somonentwey.**

*Pencfts.*

**Zhou ny tur gallintwey.**

*Wuschts.*

**Zhou ny tur pattiniskun lembtwey**

*Sepmas.*

**Zhou ny tur rancktwey.**

*Asmus.*

**Zhou ny tur falsch widekaufnan  
waitiatun preiken twaien tawischen**

## I 5

Staey dessempts Pallapsaey.

Pirmas.

Thou ni tur kittans deiwans tur=  
rettwey.

5

Anters.

Thou ni tur schan emnen twaise  
deiwas ny anterpinsquan menentwey

Tirts.

10 Thou tur schan lankenan deinan  
swintintwey.

Ketwerts.

Thou tur twaian thawan bha mut=  
tin somonentwey.

Penckts.

15 Thou ny tur gallintwey.

Wuschts.

Thou ny tur pattiniskun lembtwey

Sepmas.

Thou ny tur rancktwey.

20

Asmus.

Thou ny tur falsch widekausanan  
waitiatun preiken twaien tawischen

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*1 Those ten Commandments. 2 The first. 3/4 Thou shalt not have other gods. 5 The second. 6/7 Thou shalt not mention this name of thy god uselessly. 8 The third. 9/10 Thou shalt make this festal day holy. 11 The fourth. 12/13 Thou shalt glorify thy father and mother. 14 The fifth. 15 Thou shalt not murder. 16 The sixth. 17 Thou shalt not break the matrimony. 18 The seventh. 19 Thou shalt not steal. 20 The eighth. 21/22 Thou shalt not speak false witness against thy near (neighbour).*

## I 5

Stāi dēsəmp<sup>ts</sup>1 palapsāi<sup>2</sup>.

Pīrm<sup>as</sup>3.

T<sup>o</sup>ú ni tur kītans Dèiwans turétwei<sup>4</sup>.

Ānt<sup>ers</sup>5.

**5** T<sup>o</sup>ú ni tur šan ěmnen twāise<sup>8</sup>  
Dèiwas ni anterpińsk<sup>u</sup>an<sup>6</sup> mōnińtwei<sup>7</sup>.

Tīrts.

T<sup>o</sup>ú tur šan lānkənan<sup>9</sup> dēinan<sup>4</sup>  
swintintwei<sup>4</sup>.

**10** Kètverts<sup>10</sup>.

T<sup>o</sup>ú tur twàjan táwan ba mūtín  
Z<sup>o</sup>mōnəntwei<sup>11</sup>.

Pēnkts.

T<sup>o</sup>ú ni tur galińtwei.

**15** Wušts<sup>12</sup>.

T<sup>o</sup>ú ni tur pàtiniskun<sup>14</sup> lóm<sup>b</sup>twei<sup>13</sup>.

Sèpt<sup>m</sup>as<sup>15</sup>.

T<sup>o</sup>ú ni tur rāńktwei<sup>16</sup>.

Àsm<sup>us</sup>17.

**20** T<sup>o</sup>ú ni tur falš<sup>19</sup> wídekausan<sup>20</sup>  
wait<sup>i</sup>ātun<sup>18</sup> preíken twàjan tàwišan<sup>20</sup>.

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Dèsimt palaipsāi.

Pīmas. Tú ni tur turétwei kītans Dèiwans. Ānters. Tú ni tur nianterpińskwan minińtwei twāisei Dèiwas ěmnen. Tīrts. Tú tur swintintwei lāńkinan dēinan. Kèturts. Tú tur zmōnintwei twàjan táwan ba mūtín. Pēnkts. Tú ni tur galińtwei. Ušts. Tú ni tur líńtwei pàtiniskun. Sèptmas. Tú ni tur rāńgtwei. Àsmus. Tú ni tur wait<sup>i</sup>ātun rēdi wídikausan preíken twàjan tàwišan.



## Das Fleiſche.

Du ſolt nicht begeren Deines negſten haws.

## Das Zehende.

Du ſolt nicht begeren Deines negſten weib \ knecht \ magt \ yiben  
oder alles was ſein iſt.

## Der Glaube.

**I**ch glewbe an Gott \ Vater  
almechtigen \ Schepffer himmels  
vnd der erden \ Vnd an Jeſum  
Chriſtum ſeinen eynigen Sohn vn  
ſern Herren \ Der empfangen iſt  
vom heiligen Geiſt \ Geborn von  
Maria der jungkfrauen. Gelit  
ten vnder Pontio Pylato \ gecreuz  
tiziget \ geſtorben vnd begraben.  
Widergeſtigen zu der helle \ Am  
Dritten tag auferſtanden von den

## Tewints.

**Z**hou ny tur pallapsittwey twaisel  
tawischis buttan.

## Dessints.

**Z**hou ny tur pallapsittwey twaisel  
tawischis gennan\waikan\merg?  
wan\pecku\ader katanassen asch.

## Stas Dröffe.

**A**s drowe an Deivan\Zhawan  
wismosing \ kas ast taykowuns  
dangon bah semmin\ Bah an Yes  
sum Christū swaian ainan Sunun  
nusun rekian\ Kas patickots ast  
assastan swintan naseilen\ Sem  
mons assastan jungkfrawen Adas  
rian.Stenuns po Pontio Pylato\  
scrisits\aulawns bah encops.Sam  
may lesuns preipekollin\ Lirtin  
Deinan att skiwuns assa gallans.

Newints.

Thou ny tur pallapsittwey twaisei  
tawischis buttan.

Dessimts.

5 Thou ny tur pallapsittwey twaisei  
tawischis gennan\waikan\merg=  
wan\pecku\ader katanassen asch.

Stas Dröffs.

As drowe an Deiuan\Thawan  
10 wismosing \ kas ast taykowuns  
dangon bah semmin\ Bah an Je=  
sum Christũ swaian ainan Sunun nusun  
rekian\ Kas patickots ast assastan  
swintan naseilen\ Gem=  
15 mons assastan jungkfrawen Ma=  
rian.Stenuns po Pontio Pylato\  
scrisits\aulawns bah encops.Sam  
may lesuns preipekollin\ Tirtin  
deinam att skiwuns assa gallans.

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*1 The ninth. 2 Thou shalt not desire thy 3 neighbour's house.  
4 The tenth 5 Thou shalt not desire thy 6 neighbour's woman, farm  
lad 6/7 farm girl, cattle, or what is of him. 8 That Faith. 9 I believe  
in God Father 10 almighty, who hath created 11 the sky and the earth,  
And in Je- 12 sus Christ the one Son of himself 13 our lord, who hath  
been created 14 by that holy ghost, 14/15 born by that lady Ma- 16  
ria. Suffered under Pontio Pylato, 17 was crucified, died and buried.  
17/18 Down descended at (= unto) hell. The third 19 day resurrected  
from deaths.*



Newĩnts.

T<sup>o</sup>ú ni tur palapsítwei<sup>21</sup> twāisei<sup>8</sup>  
tàwišis<sup>22</sup> bùtan.

Desĩmts.

**5** T<sup>o</sup>ú ni tur palapsítwei twāisei<sup>8</sup>  
tàwišis gènan, wāikan, mērg<sup>u</sup>an<sup>23</sup>, pèku àder  
ka tanàs<sup>a</sup>n<sup>24</sup> ast.

Stas drō<sup>e</sup>ws<sup>25</sup>.

As drōwē<sup>26</sup> an Dèiwan, Táwan  
**10** wismuzińg(in)<sup>27</sup>, kas ast taikówuns<sup>28</sup>  
dāngun ba zèmin. Ba an Jesum<sup>29</sup>  
Christum swàjan<sup>30</sup> aĩnan S<sup>o</sup>únun<sup>31</sup>  
n<sup>o</sup>úsun rəkìjan<sup>32</sup>, kas patikóts<sup>33</sup> ast  
àzastan<sup>34</sup> swìntan<sup>35</sup> náseiłan<sup>36</sup>, gè-  
**15** muns àzastan jùnkfrawan<sup>37</sup> Marí-  
jan. Sténuns pō Pontio Pilato<sup>38</sup>,  
skriz<sup>e</sup>ĩts<sup>39</sup>, aulaũns<sup>40</sup> ba ěnkōp<sup>s</sup><sup>41</sup>.  
Zamāi<sup>42</sup> lėzuns prei pəkòlin<sup>43</sup>. Tĩrtin<sup>43</sup>  
dèinan atsk<sup>e</sup>ĩwuns aza gàlan<sup>44</sup>.

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Newĩnts. Tú ni tur palaipsítwei twāisei tàwišis bùtan. Desĩmts.  
Tú ni tur palaipsítwei twāisei tàwišis gènan, wāikan, mērgan,  
pèku àder ka tanàsan ast.

Dr ũws.

As druwē an Dèiwan, Táwan wismuzińgin, kas ast  
taikówuns dāngun ba zèmin. Ba an Jėsun Krìstun tanèsa aĩnan  
Súnun nusun rikìjan, kas pagaũts ast aza swìntan náseiłan, gèmuns  
aza jùmprawan Maríjan. Sténuns pa Pōntiju Piláta, skrizĩts,  
aulaũwuns ba ěnkaps. Zamāi lėzuns prei pikùlin. Tĩrřan dèinan  
atskĩwuns aza gàla.

todten. Auffgefahren gen himmel.  
Sitzend zur rechten Gottes des  
almächtigen Vaters\ Vondann  
er kommen wird zu richten die  
lebendigen vnd die toden.

Ich glaube an den heyligen Geyst  
Ein heylige Christliche kirche  
Die gemeyne der heyligen\ Vor-  
gebung der sünden. Auferstehung  
des fleysches\ Vnd ein ewiges  
leben. Amen.

**D**as Vater vnser.  
Vater vnser der du bist im him-  
mel. Geheyliget werde dein na-  
me. Zukomme dein Reich.  
Deyn wille geschee auff erden als  
im himmel. Vnser teglich

Dusey gobuns andangon\ Sin/  
 dats preitickray Deinas wismon/  
 singis Zhawas\ Stwendau per/  
 gubuns wirst preyleiginwey stans  
 geiwans bha aulauwussens.

As drowe an swintan naseilen\  
 Ainan swintan krixtianiskun kir/  
 kin\ Ainan perroniscon swintan\  
 Et werpsannan grecon\ At skisen/  
 na menschon\ Ba prabitsaun gei/  
 win.           A m e n.

Sta Zhawe nuson.

Qhawe nuson kas thu asse an/  
 dangan. Swintints wirst twais  
 emmens. Pergeis twais laeims.  
 Twais quaits audasseisin na sem/  
 mey key andangon. Nusan deinis



## I 9

Vnsey gobuns andangon \ Sin=  
dats preitickray Deiuas wismo=  
singis Thawas \ Stwendau per=  
5 gubuns wirst preyleiginwey stans  
geiwans bha aulauwussens.  
As drowe an swintan naseilen\  
Ainan swintan krixstianiskun kir=  
kin \ Ainan perroniscun swintan\  
10 Etwerpsannan grecon \ At skisen=  
na menschon \ Ba prabitscun gei=  
win. Amen.

Sta Thawe nuson.

15 THawe nuson kas thu asse an=  
dangon. Swintints wirst twais  
emmens. Pergeis twais laeims.  
Twaits quaits audasseisin na sem=  
mey key audangon. Nusan deini=

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*1 As- cended in \_heaven, Sit- 2 ting at the right of God almigh- 3  
ty Father. From there 3/4 he will come to judge the 5 living and  
dead ones. 6 I believe in holy ghost, 7 one holy christian 7/8 church,  
one community [of] saints, 9 forgiveness [of] sins, 9/10 resur-  
rection [of] fleshes [= bodies], and eternal 10/11 life. Amen. 12 That  
our Father. 13 Our Father which thou art in 14 heaven. Hallowed  
become thy 15 name. Thy rich one come. 16 Thy will happen on 16/  
17 earth as in heaven. Our dai-*

## I 9

Unzai<sup>45</sup> góbuns āndangun<sup>46</sup>, sīn-  
dants<sup>47</sup> prei tükrai<sup>48</sup> Dèiwas wismō-  
ziŋgis Táwas, stwèndau per-  
5 gúbons wīrst prei l'īgintwei<sup>49</sup> stans  
g'íwans ba aulaúwusəns.

As drōwē an swìntan náseīlan,  
aínan swìntan krikst<sup>i</sup>ániskun kīr-  
kin<sup>50</sup>, aínan peróniskun swìnton<sup>51</sup>,  
10 ətwērpsaŋan<sup>52</sup> grékəŋ, atsk<sup>e</sup>ís<sup>ə</sup>-  
nan<sup>53</sup> mēnsəŋ<sup>54</sup>, ba prābut<sup>i</sup>iskun<sup>55</sup> g'í-  
win. Āmen.

Sta Táwə<sup>56</sup> n<sup>o</sup>úsəŋ.  
Táwə<sup>57</sup> n<sup>o</sup>úsəŋ kas t<sup>o</sup>ú ase<sup>58</sup> ān-  
15 dangun<sup>46</sup>. Swìntints wīrst<sup>59</sup> twāis<sup>60</sup>  
èmens. Perjēis<sup>59</sup> twāis<sup>61</sup> lāims<sup>62</sup>.  
Twāis kwāits<sup>63</sup> audáseisin na zè-  
mei<sup>64</sup> kái āndangun<sup>46</sup>. N<sup>o</sup>úsan dèini-

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Unzai góbuns ān dangun, sīndants prei tükrai Dèiwas wismuziŋgis  
Táwas, stwèndau wīrst pergúbuns l'īgintwei g'íwans ba aulaúwusins.  
As druwē an swìntan náseīlan, aínan swìntan krikst<sup>i</sup>ániskan kīrkin,  
aínan peróniskan [stēisan] swìntun, atwērpsaŋan grékun, atskísnan  
mēnsun, ba prābutiskan g'íwin. Āmen.

Táwa núsun

Núsun táwa kàs aseī ān dangun. Swìntints wīrsei twājs èmens.  
Parēisei twajā ríki. Twājs kwāits audásei sin na zèmei kái ān  
dangun. Núsun dèini-

brodt gib vns hewtte. Vnd  
 verlaß vns vnser schulde \ als  
 wir verlassen vnsern schuldi-  
 gern. Vnd nicht einfüre vns  
 inn versuchunge. Sonder er-  
 löse vns von dem ybel.

A m e n.

### Von der Tauffe.

Vnser herr Christus sprach zu  
 seynen jüngern \ Gehet hin in  
 alle welt \ leret alle Heyden \  
 vnd teuffet sie in namen des  
 Vaters \ vnd des Sohns \ vnd  
 des heyligen Geysts \ wer da glei-  
 bet vnd getauft wird \ der wird  
 selig \ wer aber nicht glei-  
 ßet \ der wird verdampt.



nan gelttin Dais numons schin/  
 deinan. Bha atwerpeis noumans  
 nufon aufchautins\kay mas atwer  
 pimay nufon aufchautnikamans.  
 Bha ny wedais mans enperban/  
 dan. Sclait is rankels mans  
 affa wargan. Amen.

### Affa ftan Criftifnan.

Nufon Rekis Chriftus bela prey  
 swaians maldaisins\ Jeithy en  
 wiffan swetan\ mukinaity wiffans  
 poganans \ bha criftity dins en  
 emmen Thawas\ bha Sunos\ bha  
 fwinte Nafellis\ Kas drowe bha  
 criftits wirt\ ftas wirt deiwuts\  
 Kas aber nidruwe \ ftas wirt  
 proklantitz.

## I 11

nan geittin dais numons schin=  
deinan. Bha atwerpeis noumans  
nuson ausschautins \ kay mas atwer  
pimay nuson auschantnikamans.  
**5** Bha ny wedais mans enperban=  
dan. Sclait is rankeis mans  
assa wargan. Amen.

Assa stan Crixtisnan.

Nuson Rekis Christus bela prey  
**10** swaians maldaisins \ Jeithy en  
wissan swetan \ mukinaity wissans  
poganans \ bha crixtiny dins en  
emmen Thawas \ bha Sunos \ bha  
swinte Naseilis \ Kas drowe bha  
**15** crixtitis wirst \ stas wirst deiwuts \  
Kas aber nidruwe \ stas wirst  
proklantitz.

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*1 ly bread give us this 2 day. And forgive us 3 our  
debts, as we 3/4 forgive our debtors. 5 And do not  
lead us 5/6 into temptation. But de- liver us 7 from  
evil. Amen. 8 About that baptizing. 9 Our Lord Christ  
spoke at 10 his disciples: Go into 11 all the world,  
teach all 12 the pagans, and baptize them in 13 the  
name of the Father, and of the Son, and 14 of the  
Holy Ghost. Which believeth and 15 becometh baptized,  
that becometh blissful. 16 Which still believeth not, that  
becometh 17 damned.*



## I 11

nan gèitin<sup>65</sup> dáis n<sup>o</sup>úmōns šin-  
dèinan<sup>66</sup>. Ba atwērpeis n<sup>o</sup>úmōns  
n<sup>o</sup>úsōn āušautins, kái m'às<sup>67</sup> atwēr-  
pimai n<sup>o</sup>úsōn aušaut<sup>o</sup>n<sup>e</sup>íkamans<sup>68</sup>.  
**5** Ba ni wèdais mans en perbān-  
dan. Sklāit izrank<sup>e</sup>īs<sup>69</sup> mans  
aza wàrgan<sup>4, 70</sup>. Āmen.  
Àza stan krikst<sup>e</sup>īsnan.  
N<sup>o</sup>úsōn Rək<sup>e</sup>īs<sup>71</sup> Christus bəlā<sup>72</sup> prei  
swājans maldaisins<sup>4, 73</sup>: Jeīti<sup>74</sup> en  
**10** wisan swētan, mukìnaiti wisans  
pəgónans<sup>75</sup>, ba krikst<sup>e</sup>īti dins en  
ēmnen<sup>76</sup> Táwas, ba S<sup>o</sup>únos, ba  
swintas Náseilis; Kas drōwē ba  
krikst<sup>e</sup>īts wīrst, stas wīrst deiwúts,  
**15** Kas àber<sup>77</sup> ni drōwē, stas wīrst  
praklant<sup>e</sup>īts.

---

nan gèitin dáis nūmans šandèinan. Ba atwērpeis nūmans nūsun  
āušautins, kái mēs atwērpimai nūsun aušauteníkamans. Ba ni  
wèdais mans en perbāndan. Sklāit izrankīs mans aza wàrgan.  
Āmen.

Àza krikstīsnan

Nūsun Rikīs Kristus bilā swāimans maldaisimans: Jeīti en  
wisan swētan, mukìnaiti wisans pagónans, ba krikstīti dins en  
ēmnen Táwas, ba Sūnus, ba swintas Náseilis; Kas druwē ba  
krikstīs wīrst, stas wīrst deiwúts, Kas àder ni druwē, stas wīrst  
praklantīts.

## Vom Sacrament des Altars.

Unser herr Jesus Christus \  
in der nacht do er verraten wardt \  
Nam er das brodt \ dancket  
vnd brachs vnd gabs seynen  
jüngern \ vnd sprach \ Nemet  
hin \ Esset \ Das ist meyn leyb \  
der fur euch gegeben wirdt \  
Sölches thut zu meynem ge-  
dechnis.

Desselbigen gleychen nam er  
auch den Kelch \ nach dem  
Abendmal \ dancket vnd gab sey-  
nen jüngern vnd sprach \ Nemet  
hin \ vnd trincket alle daraus \  
dieser kelch ist das newe Testa-  
ment jnn meynem blut \  
das fur euch vergossen

## Alfa Sacramentan

bietis eden.

Nusen rickis Jesus Christus \  
 anstan nactin kadan proweladin \  
 ynnits stan geittin \ dinkowats  
 bha limatz bha daitz swaimans  
 maldaisemans bha belats \ ymaity  
 stwen \ edeitte \ sta ast mais ker/  
 mens \ kas perwans dats wirt \  
 staweidan segeitty prey mayan  
 menishan.

Stasma polleygo jinnits deyg  
 stan kelkan pho stan betten eden \  
 dinkowatz bha daitz swaimans  
 maldaisemans bha belats \ jin/  
 maitty stwen \ bha pugeitty wiffay  
 is stasma \ schis kelchs ast sta  
 nawans testamentan \ an maian  
 kraugen \ kba perwans palletan

## I 13

### Assa Sacramentan

bietis eden.

Nusen rickis Jesus Christus \  
anstan nactin kadan proweladin \  
**5** ymmits stan geittin \ dinkowats  
bha limatz bha daits swaimans  
maldaisemans bha belats \ ymaity  
stwen \ edeitte \ sta ast mais ker=  
**10** staweidan segeitty prey mayan  
menissnan.

Stasma polleygo jmmitz deyg  
stan kelkan pho stan betten eden \  
dinkowatz bha daitz swaimans  
**15** maldaisemans bha belats \ jm=  
maitty stwen \ bha pugeitty wissay  
is stasma \ schis kelchs ast sta  
nawans testamentan \ an maian  
kraugen \ kha perwans palletan

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*1 About the Sacrament 2 [about the] evening meal. 3 Our Lord Jesus Christ, 4 the night when [one] betrayed him, 5 took that bread, thanked 6 and broke and gave [it] to his 7 disciples and spoke: Take 8 there, eat, that is my bo- 9 dy, which becometh given for you; 10 such a thing do by 10/11 remembering of me. 12 To that alike took also 13 that cup after that evening meal, 14 thanked and gave [it] to his 15 disciples and spoke: 15/16 Take that, and drink all 17 of it; this cup is that 18 new testament in my 19 blood, which for you shed*

## I 13

Àza Sakramèntan

b'et<sup>a</sup>sédən<sup>78</sup>.

N<sup>o</sup>ús<sup>n</sup> rik<sup>e</sup>īs Jesus Christus,

ānstan<sup>79</sup> nàktin, kàdan prāwəlādin<sup>80</sup>,

5 im'ēts<sup>81</sup> stan gèitin, dīnkāwats<sup>82</sup>

ba límats<sup>83</sup> ba dāits<sup>81</sup> swāimans<sup>84</sup>

màldaisəmans ba bəlāts<sup>81</sup>: imaiti<sup>85</sup>

stwen, édeiti<sup>85</sup>, sta ast māis kēr-

mens, kas pērwans<sup>86</sup> dāts<sup>87</sup> wīrst;

10 st'əw<sup>e</sup>īdan s'əgēiti<sup>88</sup> prei mājān

mən<sup>e</sup>īsna<sup>n</sup><sup>89</sup>.

St'àsmā<sup>90</sup> pāl'īgu im'ēts<sup>81</sup> d'īg<sup>91</sup>

stan kēlkan pā stan b'et<sup>a</sup>sédən<sup>92</sup>,

dīnkāwats ba dāits swāimans

15 maldaisəmans ba bəlāts: im-

maiti<sup>85</sup> stwen, ba pújaiti wisāi

iz st'àsmā<sup>88</sup>, šis kēlchs<sup>93</sup> ast sta

nāunan<sup>94</sup> testamèntan, an mājān

krāujan<sup>95</sup>, ka pērwans palétan<sup>96</sup>

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Àza Sàkramèntan (betasédin).

Nūsun rikīs Jēzus Kristus, ān stan nàktin, kàdan prawilā din, imēts stan gèitin, dīnkawats ba límats ba dāits swāimans maldaisimans ba bilāts: imaiti, édeiti, sta ast mājs kērmens, kas pēr wans dāts wīrst; stawīdan sagēiti māisei minītun. Stèsma palīgu imēts dīg stan kēlkan pā stan betasédin, dīnkawats ba dāits swāimans maldaisimans ba bilāts: imaiti, ba pújaiti wisāi iz stèsma, šis kēlks ast sta nāunan testamèntan, an mājai krāujai, ka pēr wans palétan

wirdt \ zur vergebung der sun-  
den. Sölches thut \ so oft ihrs  
trinckt \ zu meinem gedechtnis.

Bedruckt zu Königsberg  
jnn Preußen durch  
Hans Weinreich.  
Ad. D. Fly.

werst \ pray att werpsannan grež  
 kun \ stewey dan segeitty \ kodesnims  
 ma yous pogeitty pray maian  
 menishan.



## I 15

werst \ pray att werpsannan gre=  
kun \ steweydan segeitty \ kodesnim=  
ma yous pogeitty pray maian  
menisnan.

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*I becometh by forgiving of 1/2 sins; such a thing do,  
as of- 3 ten ye drink[! - imperative mood] by 3/4  
remembering of me.*

[In German only, on the left side: *Printed in Königsberg  
in Prussia by Hans Weinreich. 1545.*]



## I 15

wĩrst, prei<sup>97</sup> atwěrsaṇan<sup>52</sup> gré-  
kun; st'əw<sup>é</sup>ídan s'əgčiti, kəðèzni-  
ma j<sup>ó</sup>ús p<sup>ó</sup>újati<sup>98</sup> prei màjan  
mə<sup>é</sup>n<sup>é</sup>snan.

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wĩrst, grékamans atwěrp<sup>t</sup>un; stawídan sagčiti, ku dèznima jús  
pújati mǎisei minítun.

[\*Erdrùkautan en Kùnagsgarbu en Prúsai pra Ànsan Wěinreichan.  
1545.]

# COMMENTS TO THE FIRST PRUSSIAN CATECHISM

<sup>1</sup> *dessempts* has a phonetically inserted *p* after the labial *m*; such a pronunciation was facultative, as seen in *dessimts* ‘tenth’ I 7<sub>4</sub> compared with *dessimpts* ‘ten’ II 5<sub>1</sub> and *dessympts* ‘tenth’ II 7<sub>4</sub> with the character ‘y’ for a lengthened circumflex [ɪ].

<sup>2</sup> *palapsāi* < \**palāpsāi* < \**palāipsāi* with a subsequent shortening of the unstressed *ā* – cf. *pallaipsai* III 27<sub>2</sub>; the same Baltic root \**leip-* (cf. Lith. *liēp-ti*), as in *pallapsittwey* ‘to desire’ I 7<sub>2,5</sub> – cf. *PKP* II 106<sup>18</sup>; for the Prussian process *āi* > *ā*, *ēi* > *ē* see further 8; for circumflex lengthening of the first component of a diphthong cf. *APG* § 3.

<sup>3</sup> *pirmas* I 5<sub>2</sub> reflects a phonetically preserved *a* in a reduced but difficult to pronounce ending *-r m-s*. Common-Baltic high pitch of the root must have been realized on the second component of the tautosyllabical unit – cf. *APG* § 3.

<sup>4</sup> German word order to be corrected; some frequent words, as *deiwa-* ‘God’, *deina(-)* ‘day’, *swint-* etc., never occur with a theoretically expected circumflex length *ēi*, *īn*; this allows to assume some kind of a “short” circumflex (shown without the length sign) *ēi*, *īn* side by side with a “superlong” one (cf. *mārtin* III 107<sub>19</sub> and Latvian superlong circumflex *mārša*) – cf. also further 65, 70.

<sup>5</sup> Euphonic *e* inserted before the resonant in the difficult to pronounce reduced nominative ending *-tr-s* (cf. acc. *āntran* III 87<sub>23,24</sub> and nom. *antars* III 27<sub>12</sub>).

<sup>6</sup> \**en terpinskan* ‘in the usefulness’ (cf. *PKP* II 69<sup>8</sup>) with a dialectal preposition *an* (*PEŽ* I 261–3) and with (*k*)*w* generalized from nom. n. coll. → f. abstr. \**terpinskū* < *-ā* after the guttural *k* (cf. 14, 23, 51, 55).

<sup>7</sup> For the first *e* in *menentwei* I 5<sub>7</sub> see 8; the second *e* of a Baltic suffix *-ina* reflects *i* reduced because of a high pitch on the second component of the tautosyllabic *in*.

<sup>8</sup> A non-diphthong unstressed short *e* is regularly realized as *a* in the dialect of the 1st Catechism – cf. atonic *bha*, *assa* = *bhe*, *esse* of the 3rd Catechism or *katanassen* I 7<sub>7</sub> vs. *ka tennēison* III 35<sub>19</sub>, *attskiwuns* I 7<sub>19</sub> vs. *etskūns* III 43<sub>3</sub> etc. Therefore, *-e* in *twaise* does not reflect original pronominal *-se* of the genitive case (this should have been *-sa* in this document), but it reflects a secondary form *twaisei* (cf. I 7<sub>2,5</sub>). The latter arose (also manifesting as a secondary *twaise*) similarly to gen. sg. m. *tenessei* III (formally supported by dat. sg. f. *tenessei*), due to morphonemic alternation *-e/-ei* (unstressed), *-ē/-ēi* (stressed) of a later origin. This alternation came into being due to assimilation of *i* in diphthongs *āi*, *ēi* with their circumflex length on the first components: *pallapsaei* I 5<sub>1</sub> [*palapsāi*] < \**palāpsāi* < \**palāipsāi*, *semo* E 15 [*zēmō*] < \**zēmō* < \**zēmō*. The same should have taken place in the instance of a metatonic circumflex in stems with dropped endings \**-ēja*, \**-ējā* > \**-ēi* > *-ē*, *-ēi* (stressed), *-e*, *-ei* (unstressed) with occasional generalization on instances with an original high pitch in ultima [if not metatonized as in Lithuanian *garbē* – cf. a hyper-corrected nom. sg. f. *giwei* III 75<sub>21</sub> ‘life’ with a shortened stem *i* pointing to a stressed ending: *giwēi* = *giwē* (for an oxytone form cf. Latvian *dzīve* with a broken pitch on *i*)]; the alternation of the unstressed (short) *-a/-ai*, *-e/-ei* seems to be a later result of the retraction of accent, analogy etc. (cf. *etwerpe/etwiērpei*,

*swintina/swintinai* III etc.); a secondary circumflex tone appeared as a result of contraction *twāisei* < \**twājasei* (cf. the dat. *twaismu* III 121<sub>9</sub> vs. *twājāsmu* III 79<sub>2</sub>).

<sup>9</sup> *ə* in *lankenān* I 5<sub>9</sub> is a broad variant of an unstressed short /i/.

<sup>10</sup> It is the first syllable which is stressed, because an unstressed *e* gives *a* in this dialect.

<sup>11</sup> *zmūnint-* means ‘to glorify’ (*smūnin* - ‘glory, Ehren’ III 31<sub>5</sub>), not ‘to honour, respect’ (*teisint* III 33<sub>3</sub>). Spellings *taykowuns* [taikōwuns] I 7<sub>10</sub>, *patickots* [patikōts] I 7<sub>13</sub>, ***gobuns*** [gōbuns] I 9<sub>1</sub> side by side with *muttin* [mūtin] I 5<sub>12/13</sub>, ***pergubuns*** [pergūbuns] I 9<sub>3/4</sub> show that **long *ā*, *ō* were not distinctly converted into a long *ū* after the labials and gutturals**; it was perhaps the strongly labialized narrow *ō̃* which was pronounced.

<sup>12</sup> For the prothetic character of the bilabial *w-* before the labial *u* in *wuschts* cf. *uschts*, *uschtan* III.

<sup>13</sup> *b* as *p* in *dessempst*, see 1; for *em* cf. 7 about *en*. This acute-stem verb ‘to break’, i.e. *limtwei* II 5<sub>17</sub>, (*Sallūban*)*limtwei* III 31<sub>17</sub> \* [limtvei], but *lembtwey* I 5<sub>17</sub>, pt. *līmauts* III 75<sub>3</sub>, is reconstructed by V. Mažiulis (PEŽ III 62–63) as if. *limit*, ps. *lem-*, pt. *lim-* > *līm-* (in accordance with acute verbs with lengthened *e-* vocalism in the preterite – cf. Lith. *lėmti*, ps. *lėmia*, pt. *lėmė* ?).

<sup>14</sup> German word order to be corrected; for *pattiniskun*, with its *ku* generalized from nom. n. coll. → f. abstr. \**patinskū* < -*ā* after the guttural *k*, cf. 23.

<sup>15</sup> *t* facultatively dropped; for *-mas* see 3.

<sup>16</sup> For *g* cf. pc. pt. ac. *rānguns* III 67<sub>7-8</sub>.

<sup>17</sup> *u* got from an euphonical vowel (see 3) under the influence of the labial *m*.

<sup>18</sup> Probably a palatalized pronunciation *t’*.

<sup>19</sup> German *falsch* of the clerical argot was corrected to *reddi* in the same year 1545 in II 5<sub>21</sub>.

<sup>20</sup> German word order to be corrected; for *e* in *widekausnan* I 5<sub>21</sub> see 9.

<sup>21</sup> Although *t* is doubled after *i* in this instance, the form *pallaipsitwei* III 35<sub>6</sub> points to an accented long *ī*; gemination of the post-stress consonant is typical for the 1st Catechism (cf. *turretwey* [turētwei] 5<sub>3/4</sub>, *geittin* 11<sub>1</sub>), when the 2nd (“gecorrigit”) Catechism often shows usual spelling, *pallapsitwey* 7<sub>2,5</sub>.

<sup>22</sup> Inflectional forms of a palatalized stem *tawischis* I 5<sub>3,6</sub>, *wismosingis* I 9<sub>2/3</sub>, *Naseilis* I 11<sub>13</sub>, as well as *tawyschis* II 7<sub>3</sub>, *wyssen mukis* II 9<sub>3</sub>, *naseylis* II 11<sub>15</sub>, show the *i*-stem \*-*is* having been generalized for the genitive singular (so APG § 148). Nevertheless, the form *tawyschies* II 7<sub>5/6</sub> = *tauwifās* < \**tauisjas* indicates that the termination *-is* still was not generalized everywhere, when the *ja-* and the *i*-stem ending of the genitive singular intermingled. Just as *naseilen* I 7<sub>14</sub> of the palatal stem-ending more probably had *-an* after [l’] than *-in*, so also *tawischen* I 5<sub>22</sub> more probably ended in *-an* than in *-in* – cf. *twaiēn* [twājan] I 5<sub>22</sub> with an obvious *-an* after palatal *j* (an opposition /a/ : /e/ was neutralized after the palatals in Prussian similarly to modern Lithuanian).

<sup>23</sup> Here acc.sg. *mergwan* [mērg<sup>u</sup>an] occurred phonetically in accordance with nom.sg. \**mērgū* (cf. nom.sg. *mergu* III 67<sub>20-21</sub>, dat.pl. *mergūmans* III 95<sub>5,6</sub>) with \*-*ā* > \*-*ū* after the guttural *g*.

<sup>24</sup> A short *e* is regularly preserved only in accented position in the 1st Catechism; in unaccented position

it tends to manifest as *a*, although the variation *a/e* is still possible there (e.g. in tautosyllabic units as well as in preverbs with resonants which may occur in a tautosyllabic position - e.g. *pergeis*; also in borrowings: *ader*, *testamentan*); as for *ast*, *asse* (= *assei*, cf. 8) = *assei/essei* III, the initial *a-* reflects weakness of opposition /*e/* : /*a/* similarly to Lithuanian. If not, it appeared due to unstressed proclitical position, what was typical for the 1st Catechism. Therefore, the second *a* in an undoubtedly accented *tanassen* in *katanassen asch* means either an open *e* after a palatalized *n* (an opposition /*e/* : /*a/* being neutralized after the palatals – cf. 22, 88), or (more credibly) a lapsus linguae (hapax legomenon) in the sequence of *k-a-t-a-n-*, *-n-e-* (which was to be pronounced with *e*) being reflected further in the reduced ending *-en* instead of *-an*. The latter is the nominative accusative singular so that the whole form appears to be a degenitive possessive instead of expected indeclined form of the 3rd person pronoun gen. *\*tan̄esa* < *\*ten̄ese* in the possessive meaning [for degenitive possessives cf. Russian dialectal declined *īevo-* (= gen. *ezo*) *nyĩ* ‘his’].

<sup>25</sup> *ö* in *dröffs* reflects long diphthongized *ū* of the circumflex character (seen in the ‘umlaut’ *ö* = [øe]) in a triphthong unit *-ũ<sup>9</sup>u-*, the letters *ff* rendering a bilabial *u*; this [*drũ<sup>9</sup>us*] is a nom. sg. *drūws* < *\*drūvis*, probably an *i*-stem feminine form (cf. an innovative *ē*-stem transformation *sta Druwi* III 61<sub>18</sub>); since the masculine form of the ‘article’ *stas* [which calqued German m. *Der (Glaube)*, as also in III 39<sub>11</sub>] was false (one should have had to use *\*stā drūws*), it was replaced by acc. [*\*Esse* ‘about’] *Stan Druwin* (also an *i*-stem!) in the ‘gecorrigit’ 2nd Catechism. For the lengthening *\*u* > *ū*, see Mažiulis PEŽ I 233.

<sup>26</sup> The spelling *drowe* with *o* for a short *u* (cf. *nidruwe* I 11<sub>16</sub>) parallels *drowei* (see 8, 24) and represents an *ēja*-stem present singular *\*druwēi* < *\*druvēja* - cf. if. *druwīt* III 45<sub>10</sub> < *\*druvēt-*, 1 pers. pl. ps. *druwēmai* = *\*druwēimai* III 51<sub>1</sub> < *\*druvējamai* (cf. 1 pers. pl. ps. *waitiāmai* and pc. ps. ac. acc. pl. *waitiaintins* [*wait’āintins*] III 87<sub>12</sub> < *\*vait’ājantins*); the correction of this place in the 2nd Catechism *Es drowy* II 7<sub>9</sub> shows *-i* to be of the same origin as *turri* III 57<sub>15</sub>, i.e. an *ija*-stem (cf. 3 pers. ps. *grīki-si* III 55<sub>12</sub>, cf. Klusis, *Prūsų kalba*, I, 40) counterpart as in Lithuanian *dūlēja* /*dūlėja* (a short vowel, e.g. *-i* or *-a*, could not have been preserved in final position phonetically – cf. *tur* I, II; as for the process *\*ē* > *ī*, this was reflected in the dialect of the 2nd, not of the 1st Catechism – cf. *lysons* [*līzuns*] II 7<sub>18</sub> and *lesuns* [*lēzuns*] I 7<sub>18</sub>).

<sup>27</sup> An ending acc. sing. *-in* is restored in accordance with nom. *wismosingis* I 9<sub>2/3</sub>.

<sup>28</sup> The spelling *o* in *taykowuns* reflects long *ō* = Pruss. *\*ō* = Balt. *\*ā* after the guttural *k* (for analogous rendering of the long *ō* = Pruss. *\*ō* = Balt. *\*ā* after the guttural *g* cf. *gobuns* [*gōbuns*] I 9<sub>1</sub>). Length of an open vowel is rendered through non-doubling of the subsequent obstruent in this Catechism.

<sup>29</sup> For the Prussian correspondence of Latin acc. *Jesum Christum* cf. nom. *Jsus* [(*J*)īzus < *Jēzus*] II 11<sub>10</sub>, acc. *Christon* III 11<sub>57</sub>, 119<sub>23</sub>, 129<sub>18</sub> [*Kristun*].

<sup>30</sup> Here *swaian* is a calqued German *seinen*; I assume gen. *tan̄esa* instead – cf. above 24 and 8.

<sup>31</sup> Length of an open vowel is rendered through non-doubling of the subsequent obstruent in this

Catechism, cf. a diphthongized long  $\bar{u}$  on the same place in the 2nd Catechism: *Sounon*. The pronunciation was probably (slightly?) diphthongized in the 1st Catechism either - cf. *noumans* I 11<sub>2</sub>.

<sup>32</sup> The spelling *rekian* with *e* shows an unstressed short *i* (< \* $\bar{i}$ ). Since the nominative must have ended in a stressed long - $\bar{i}s$  (cf. *reykeys* [*r<sup>e</sup>ʔk<sup>e</sup>ʔs*] II 13<sub>3</sub>, *rikeis* [*rik<sup>e</sup>ʔs*] III 103<sub>19</sub>, *rikijis* [*rik<sup>e</sup>ʔs*] III 37<sub>12</sub>), and since the first syllable seems to have been long and accidentally accented in the 2nd Catechism only (*reykyen* [*r<sup>e</sup>ʔk(i)jan*] II 7<sub>13</sub>), short *i* in the suffix being obvious (cf. gen. *rikijas* III 73<sub>16</sub>), one can reconstruct a regular paradigm nom. *rikīs* < \**rikijis* < \**rikijas* or \*\**rikijās*, gen. *rikijas*, dat. \**rikiju*, acc. *rikijan*.

<sup>33</sup> Here *patickots* [*patikōts*] < \**patikāt(a)s* means ‘created, made’ and is a lexical (theological) mistake corrected in the 2nd Catechism to *pagauts* [*pagaūts*] ‘conceived’.

<sup>34</sup> For pr. *assa* [*àza*] < \**ažō* cf. *PEŽ* I 292.

<sup>35</sup> The root may have had a high pitch on the tautosyllabic *n*, since no one of more than 60 instances of *swint-* is written with  $\bar{i}$  in the 3rd Catechism; as seen in the Lith. *šveñtas*, the Baltic correspondence was circumflexed – was the high pitch on *n* in Prussian a result of borrowing this word from Polish (*święty*)? Or, if even corresponding Prussian hydronyms *Swyntheynen*, *Swynteseyte* (1340!) have the zero grade, why not to suggest a coexistence of *swent-* (*Swentegarben*, 1351) and *swint-* in Prussian with a “short circumflex” in *swint-*?

<sup>36</sup> For the final -*len* = -*l'an* see 22; for the high pitch on *nā-* cf. Lith. *núo-* and the spelling with *no-* in the 3rd Catechism (*noseilien* III 45<sub>3</sub>, *noseilin* III 49<sub>21</sub>), which cannot reflect orthographical variation in rendering the short *a* after the dental *n* (not after the labial!) because only a long  $\bar{o}$  alternated with a long  $\bar{a}$  in the 3rd Catechism: *naseilliwingiskan* 117<sub>22</sub> – *noseilewingiskan* 123<sub>17</sub>.

<sup>37</sup> German word is to be replaced with its adopted Prussian equivalent in accordance with the correction -*prawan* on the same place in the 2nd Catechism and with the fully Prussified form *jumprawan* in the 3rd Catechism (III 41<sub>24</sub>).

<sup>38</sup> The name of Pontius Pilate is considered to be dative-formed here because of the preposition *po*, but not because of a false definition of Latin *Pontio Pylato* as if of the Prussian dative, e.g. by R. Trautmann in his APN, 398. Grammatical inflexions tend to indirect genus generalis -*an* in the singular in all three Catechisms. In such a case the language develops in analytical direction with an increasing role of prepositions and other auxiliary words. This is seen in the Prussian “article” *stas* which not only signifies the correct case but also differentiates the accusative singular from the genitive plural in nouns with the same inflexion -*an*. Prussian preposition *po* = *pā* [*pā*], having incompatible meanings 1) ‘under’, 2) ‘after’, 3) ‘according to’ and probably also ‘in(to) (several tiles)’ (cf. the difference between *under the flood* and *after the flood*), could have been used with at least two different cases in spite of “case-syncretism”. Since both its meanings - ‘under’ and ‘after’ - are found with the accusative as well as with the dative in the

Prussian catechisms, and since the same preposition *po* with the meaning ‘under’ requires the instrumental (Prussian “dative”) case in Lithuanian (as for ‘after’, Lith. *põ* requires the genitive, not the accusative case), one should regard two instances of ‘under’ with dative in the 3rd Catechism [*po tenesmu giwīt* 43<sub>20/21</sub> ‘under Him (to) live’ and *po stesmu* (with casus generalis) *geitin* 73<sub>16</sub> ‘under (the shape) of bread’] to be correct but all other instances to be incorrect. Latin *o*-stem dat.-abl. *Pontio* is prussified as an *u*-stem dat. \**Pōntiju* according to Latin *o*-stem nom. *Pontius*. The circumflex tone on *ōn* is expected because of alien super-long tautosyllabic unit. *Pilato* is prussified as an *a*-stem dat. \**Pilāta* < \*(*Pil*)*āt̃* < unstressed dat. \*-*ō* due to formal correspondence to Pr. suff. -*āt̃* (cf. *deiwuts* [*deiwūts*] I 11<sub>15</sub> < \**deivātas* = Lith. *dievōtas*) with a high pitch as in Pr. suff. -*āt̃*.

<sup>39</sup> The form *preyleiginwey* = *preiligintwei* [*preil<sup>e</sup>igintwei*] with the diphthongized long *ī* shows that the long *ī* in pc. pt. pa. *scrisits* = *skrizīts* I 7<sub>17</sub> and pc. pt. ac. *att skiwuns* = *atskīwuns* I 7<sub>19</sub> was also eventually diphthongized. Corresponding corrected forms on the same place in the 2nd Catechism are *skresitz* [*skrizīts*] (with the first *i* shortened) and *etskyuns* [*etskīwuns*].

<sup>40</sup> This is a past participle active singular masculine form, as seen from *aulauns* II 7<sub>17</sub> and *Aulauuns* III 127<sub>11</sub>; a Lithuanian correspondence *liāutis* ‘to cease’ points to palatalized *l* and the high pitch in the root.

<sup>42</sup> Although in a tautosyllabic unit, the preservation of *e* (not turned into *a*) in the preverb *en-* of pc. pt. pa. *encops* probably shows the 1st syllable being accented (cf. 24); were it so, this should be an evidence of a retraction of accent from the verbal root to the preverb. For the character of tone cf. *ēnstan* III and *PEŽ* I 261.

<sup>42</sup> The doubling of *m* in this adverb means that the preceding vowel is short, not that it is accented. The quality *a* of the root vowel *e* (cf. *Semmay* II 7<sub>18</sub>) indicates that the latter was unaccented (cf. 24).

<sup>43</sup> The spelling *preipekollin* points to one intonational syntagm with an atonic preposition and an accented *u* (heard as *o* after the guttural *k*); the spelling *e* renders a short unstressed *i*. Spellings *pekollin*, *tirtin* show the same palatal ending of the accusative (cf. 22), i.e. a *ja*-stem \**pikūljan* > \**pikūl'an* = *i*-stem -(*l*)*in* < \*-*in* (neutralized) = *ē*-stem -*'en* < \*-*ēn* (neutralized) = *ā*-stem \**tīrt'an* (< \**tīrtjan* < \*-*ān*).

<sup>44</sup> *assa gallans* means ‘from deaths’ – a literal translation of incorrectly understood German *von den todtēn* ‘from the dead = those who had died’; the expression was not corrected even in the 2nd Catechism. Cf. more correct *esse gallan* ‘from the death’ in III 43<sub>3</sub>, probably instead of dat. \**ēze gāla*. A precise correspondence of German *von den todtēn* should be Pr. pc. pt. ac. \**ēze aulauūsi(ma)ns*.

<sup>45</sup> Since this preverb (preposition) comes from contamination of prepositions *ān* / *ēn* and \**už* (cf. Slavic \**vъn-* from \**on* and \*(*v*)*ъz* - *PEŽ* I 263), its *u-* must have had a circumflex tone; a false

*e-* in *ensai rikijs* III 117<sub>23</sub> shows its second syllable to be accented; two instances with *-ai* (III 43<sub>3</sub>, 117<sub>23</sub>) and two instances with *-ei* (I 9<sub>1</sub>, II 9<sub>1</sub>) allow us to treat the spelling *ei* (*ey*) as a German orthography rendering [ai], similarly to *key* [kāi] I 9<sub>17</sub> = *kay* I 11<sub>3</sub>.

<sup>46</sup> Joint spelling praep. \**an* + acc. \**dangun*, i.e. *andangun* (2x), *audangun* (1x) = \**andangun*, show the accent being retracted onto the preposition *an*: \**āndangun*.

<sup>47</sup> This is a present participle active form, obviously rewritten from a manuscript with an omitted tilde (meaning *an*) over the letter *ā* in *-ats*.

<sup>48</sup> Preposition *prei* is unaccented in the proclise (cf. fn. 44 about *preipekollin*); an epenthetic *a* after the guttural *k* (*preytickaray*) on the same place in the 2nd Catechism could have appeared only in the neighbourhood of the accented syllable (cf. its prototype, an euphonic *a* in nom. sg. m. *tickars* III 47<sub>9</sub>). Were the last syllable *-rai* accented, then the preposition *prei*, being at a distance of three syllables from *-rai*, should have been stressed and written separately.

<sup>49</sup> German word order to be corrected but a calqued German preposition *zu* = Prussian *prei* to be eliminated.

<sup>50</sup> The tone as in *kīrkis* III 17<sub>20</sub>, *kijrkin* III 45<sub>4</sub>.

<sup>51</sup> The 1st Catechism seems to differentiate between the accusative singular in *-an* and the genitive plural in *-un* (if generalized from the oxytonic ending *-un* < \**-ōn* < \**-ōn*, the barytonic nouns terminating in *-an* < \**-ōn* - BS 22 etc.) [cf. (*As drowe an...*) *Etwerpsannan* (acc. sing.) *grecon* (gen. pl.) 9<sub>9</sub>, *Thawe nuson* (gen. pl.) 9<sub>13</sub> vs. *Nusan* (acc. sing.) *deini*=*nan geittin dais numons* 9<sub>17</sub>/11<sub>1</sub>]. Therefore, *Ainan perroniscon swintan* is to be considered a misspellings for *Ainan perroniscan* (acc. sing.) *swinton* (gen. pl.). Or (provided such differentiation did not take place) one should have used an analytical construction with an ‘article’ determining the genitive plural: *Etwerpsannan steisan* (*steison*) *grecon*, *Ainan perroniscon steisan* (*steison*) *swintan* (cf. *Etwerpsennien stēisai Grikan* III 77<sub>8</sub> although ‘the article’ is out of grammatical agreement in the latter example). In the instance when cases are differentiated, a recorded *Ainan perroniscon swintan* means ‘one saint of communities’, while it means ‘one community of saints’ as well as ‘one saint community’ or ‘one saint of communities’ if the cases are not differentiated. Cf. Palmaitis M.L. *Rekreation als Überprüfung der Rekonstruktion* / Baltistica XXXIII (1) 43–46, as well as *Grammatical Incompatibility of 2 Main Prussian “Dialects” as Implication of Different Phonological Systems* (Colloquium Pruthenicum 2001, 63–77). The spelling *-on* in *perroniscon* renders acc. sg. f. *-un* < \**-ūn* < \**-ōn* = Balt. \**-ān* after the guttural *k* (cf. the same in the adjective *krixstianiskun* 9<sub>7</sub>, *prabitscun* 9<sub>10</sub> or the alternative *merg=wan* 7<sub>6/7</sub> – see 23, 6, 14).

<sup>52</sup> One can assume that this word had a suffix *-snā* and an epenthetic vowel between *s* i *n* (see 53). Nevertheless, one cannot exclude that the suffix was *-sen’a* with the *e* rendered as *a* in unstressed position; the palatalization of *n* had to be rendered orthographically by the subsequent letter *i* before the letter *a* as in *krixstianiskun* I 9<sub>7</sub>, but this letter was missed. These conjectures

prove correct when verified on the same place in the 2nd Catechism: *Etwerpsennian griquan* \ II 9<sub>9</sub> (but:) *Etskysnan menses* II 9<sub>10</sub> (see 53). The first *e*- in *etwerpsannan* sporadically occurs instead of its regular unstressed manifestation *a* (cf. further *atskisenna*) because of the weakness of the opposition /*e*/ : /*a*/ in the onset.

<sup>53</sup> The suffix *-snā* (the accusative ending *-n* missed) is to be conjectured because of its *-na-*, the *-e-* between *s* and *n* rendering an epenthetic vowel; the conjecture proves correct on the same place of the ‘gecorrigiret’ 2nd Catechism: *Etskysnan*.

<sup>54</sup> The letters *ch* are unnecessary, the ending *-on* [*un*] is plural: “resurrection of bodies”. Since there is singular in German [*des fleysches*], it seems that translator attempted to interpret the sense of Credo instead using a correct genitive singular feminine ending *-as*; this interpretation was corrected as *menses* recorded on the same place of the 2nd Catechism in accordance with German text.

<sup>55</sup> *prabitscun* with *i* from the reduced penultimate syllable *-iskun*, the letter *u* having been occasionally replaced with *i* (for *u* instead of *a* cf. 6, 14, 23, 51). For *\*prā-* cf. *PEŽ* III 340.

<sup>56</sup> The 2nd Catechism (a “corrected” one) proves *Thawe* to be an archaic vocative form. Since an unstressed *e* gives *a* in the 1st Catechism, the form *tāwa* is to be restored there, while the final *-e* should be treated as rendering a reduced sound.

<sup>57</sup> Semitic word order [the suffixed 1 pers. pl. possess. Hebr. *-nū*, Aram. *-nā*(') + Koine, Septuaginta → Vulgata] of the German text corrected.

<sup>58</sup> Cf. regular *assei* in the 3rd Catechism with the ending of the 2nd pers. sg. *-(s)ei*. For the alternation *ei* / *e*, see 8.

<sup>59</sup> As shown by V. Mažiulis in the PKP II, Prussian optative might be expressed with an indicative form. However the imperative form *Pergeis* 9<sub>15</sub> (used here instead of the optative one, as shown by the corrected *Pareyse* II 9<sub>15</sub>) and the optative form in 9<sub>16</sub> (*audassei-*) justify restoration of the optative forms *\*wirsei*, *\*pareisei* here too. This conjecture proves correct on the same place in the 2nd Catechism: *wirse* (there are indicative forms of the optative meaning in the 3rd Catechism in both instances: *wīrst* 47<sub>15</sub>, *perēit* 49<sub>14</sub>). The vowel *a* of *pareyse* II 9<sub>15</sub> was possibly transferred there from I 9<sub>15</sub> *\*pareisei* with a non-*tautosyllabic e* of the prefix *per-* in unstressed position.

<sup>60</sup> A secondary circumflex tone as in *twāise(i)* (see 8).

<sup>61</sup> An oxytone stress is testified in *twaiā* III 79<sub>25</sub>.

<sup>62</sup> The word *laeims* ‘rich’ is a false translation of the German *Reich* ‘kingdom’: the 2nd Catechism gives a correct word *ryeky* [*r ʔki*] (cf. *tur=ryetwey* [*turītwei*] II 5<sub>3/4</sub>) < *\*rīkī* < *\*\*rīkī* or *\*\*rīkē* (cf. also 32).

<sup>63</sup> The tone is as in *quāits* III 51<sub>5</sub>.

<sup>64</sup> Although in III 51<sub>6</sub> *nosemien* the accent seems to be on the preposition *nō* (cf. PKP II 253, 254),



not only the preposition *na* is written separately in the instance of *na sem=mey*, but the quality of the root vowel *e* signals that the latter is stressed. Therefore, the joint spelling *audangon* points to one intonational syntagm with an unstressed proclitic *an* similar to *andangon* 9<sub>1</sub> as well as to *preipekollin* 7<sub>18</sub>, *assa gallans* 7<sub>19</sub> or *preitickray* 9<sub>2</sub> (cf. 44, 48).

<sup>65</sup> Although an unusual gemination of consonants closing a long syllable is a typical spelling in the 1st Catechism (cf. *menissnan* 13<sub>11</sub>), the gemination in *geittin*, a word which never occurs with the circumflex *ēi* in the 3rd Catechism, is hardly compatible with the acute *eĭ* (cf. Croatian *жѣто*); therefore *geittin* seems to have had the same “short circumflex”, as *Dèiws*, *dèinan*, cf. also *segeitty* I 13<sub>10</sub>, I 15<sub>2</sub> (see further ftn. 88), cf. ftn. 4.

<sup>66</sup> Since *šin-* is an accusative singular form of the masculine gender, but the word ‘day’ is feminine in Prussian, the single instance of the compound ‘today’ with *šin-* is hardly a result of composition or reduction of an unstressed *a*; more credibly it was mistaken for *schian deinan* (the *a* in *schian* omitted), as it is corrected in II 11<sub>2</sub> (cf. also *schan* in the 3rd Catechism). An alternative explanation may be a tendency to neutralize palatal stem endings in the accusative.

<sup>67</sup> This is obviously a stressed form in which *a* reflects an open *e* after palatalized *m'* (an opposition /a/ : /e/ was neutralized after the palatals in Prussian similarly to modern Lithuanian, cf. 22) – see also 88.

<sup>68</sup> Although a contracted form without *e* of the suffix *-enik* is possible, it would be prudent to assume an omitted letter *e* here and to follow the 2nd Catechism, where the restoration of the full form of the suffix *-enik* is obvious (in spite of incorrect spelling *i* and *e* instead *e* and *i*).

<sup>69</sup> Being either of the *ēja-* (so V. Mažiulis *PEŽ* II 48) or *īja-*stem (cf. Latvian *izruocīt* with a similar meaning), this verb has only a contracted form of the imperative: *izrankeis* < \**izrankējais* vs. \**izrankījais*. In both instances the resulting tone proves to be circumflex: *izrankēis*, *izrankīs* [*izrankē̃is*].

<sup>70</sup> There is one intonational syntagm with an unstressed proclitic *aza* here (cf. 44, 48, 64). The tautosyllabic *ar* should have a circumflex tone because of a circumflex in Latvian super-long *vārgs* and in Lithuanian *vařgas* [but note Lith. *vėrgas* with a rare acute metatony (?)] and in corresponding Slavic *бѣрогъ* etc. The fact that this word does not occur with a sign of length on *ā* in the 3rd Catechism reminds of similar forms *dèiws*, *dèinan* (cf. 4, 65). This allows to assume a “short” circumflex in the Prussian *wārgan* too.

<sup>71</sup> The letter *e* corresponds to reduced unstressed shortened *i* of the first syllable. For the accent paradigm in which this syllable is always unstressed see 32.

<sup>72</sup> This verb is testified to as the 1st, 3rd sg. ps. *billā*, *billē* and *billi*, the 1st (= the 3rd) sing. pt. *billai*, *billa*, *billē*, the 1st pl. ps. *billēmai*, but the if. *bilītwei*, pc. pt. ac. *billiuns*, pc. pt. pa. *billiton* in the 3rd Catechism. The latter three forms, supported with *billē* and *billēmai*, indicate the *ēja-*stem with if. \**bilētvei* > *bilītwei* and with ps. \**bilēja* (after the

reduction of the short endings) > *\*bilēi* = *\*bilē* (for the alternation *-ēi/-ē*, *-ei/-e* as well as *-āi/-ā*, *-ai/-a*, see 8). These are also forms of the preterite, the same reduction having also taken place in the preterite in the suffixal as well as the root thematic verbs because of the coincidence of temporal inflections. On the one hand, the long ending of the 1st person singular in the ps. *\*-ō* > *\*-ō* > *\*-a* coincided with the *ā*-stem 3 pers. ps. *\*-ā* > *-a* as well as with the 3rd pers. pt. *\*-ā* > *-a*, and therefore it was generalized on the 3rd and then the 2nd person in the present with the subsequent generalization of *-a* on the 2nd and the 1st persons in the past, too. Differentiation of the past and present verbal forms remained only in the infxal and similar verbs with strongly different temporal stems (those stems, which differed from each other in root vocalism, began to level it in their turn). This could not stop the spread of participial temporal constructions which ousted the finite personal forms. As for the verb *bilītwēi*, its forms, recorded with the letter *a*, simply indicate that **the Pr. / was palatal** since the neutralization of *a* and *e* after the palatal consonants took place in Prussian similarly to Lithuanian. Such forms do not point to any *ā*-stem Prussian verb *\*bilā-twēi* similar to Lithuanian *bylōti*. The single recorded verb is *\*bilētwei*, also represented in pl. *billēmai* III 131<sub>15</sub> [*bilēmai* = *bilēimai* (cf. the spelling *waitaintins* III 87<sub>12</sub>!)] < *\*bilējamai*. An occasional form *billi* III 107<sub>23</sub> is an *ija*-stem (Klusis *ibid.*) counterpart as in Lithuanian *dūlėja* / *dūlyja*, i.e. it is just the same as *turri* or *druwi* in the 3rd Catechism (cf. 26; Pruss. *turri* does not correspond to Lith. *tūri*, since short vowels could not be preserved at the end of the word; the only correspondence to Lith. *tūri* in Prussian is the form *tur* of the 1st Catechism).

<sup>73</sup> It is a nominalized comparative form of the adjective ‘younger’; the root *mald-* occurs several times in the 3rd Catechism but never with a sign of circumflex length over the letter *a*. Since this root appears to be circumflex in Slavic (cf. *мѡлогѡ*), one can treat its circumflex as “short” in Prussian: *māld-* (cf. 4, 65, 70).

<sup>74</sup> There is an acute tone of the pure imperative inflections *-eis*, *-eiti* here; the root manifests in its zero grade *i*.

<sup>75</sup> The form *pogūnans* III 59<sub>15</sub> shows *poganans* I 11<sub>12</sub>, *poganens* II 11<sub>13</sub> to be samples of Polonisms in spoken German of the Prussian clergy. According to phonetics of the 1st Catechism (cf. 28), an authentic Prussian correspondence of the said Prussian (not German) Polonism should have been *pagōnans* *\*[pɔgɔnans]* from Polish *pogan*, as in III 59<sub>15</sub>.

<sup>76</sup> *emmen* is an assimilated form of acc. *emn-en* (cf. *emnen* II 11<sub>13</sub>, I, II 5<sub>6</sub> as well as III 59<sub>15</sub> etc.) of the consonantal stem.

<sup>77</sup> This is a pure German word transferred from the German text but omitted in the corrected version of the 2nd Catechism (the Prussian borrowing from German is *adder* III 49<sub>2</sub>); the syntax is German.

<sup>78</sup> If one is to treat the 1st Catechism *eden* as the same word as *ydi* of the 2nd Catechism (this can be proved by the 3rd Catechism *īdin* III 75<sub>8</sub>), then *eden* must be a secondary *i*-stem nom.-acc. \*[*ēdin*]. Pr. *bietis eden* is a compound \*[*bet<sup>i</sup>sēdin*] (for a shortened *e* in the 1st unstressed syllable cf. *betten* with a gemination in I 13<sub>13</sub>) < \*[*bēt<sup>a</sup>sēdi*] < gen. attr. *a*-stem \*[*bētas*] + *i*-stem nom.-acc. \*[*ēdi*] (cf. a compound nom. *buttastaws* III 73<sub>9-10</sub>, *butti tāws* III 27<sub>3</sub> ‘pater familias’). The neuter gender and an *i*-stem may be reconstructed due to instabile masculine / feminine gender in the 3rd Catechism: nom. f. *īdai* III 75<sub>23</sub>, m. *īdis* III 75<sub>14</sub>. This compound should be corrected into acc. *\*bētasēdin* corresponding to anaphoric *\*ēze sakramēntan*. The title appears to be explicited: ‘About the Sacrament: [i.e. about] the Evening meal’.

<sup>79</sup> This is one intonational syntagm in proclitic position.

<sup>80</sup> This is the same instance as *weddēdin* III 101<sub>17</sub>. The form *prowela* belongs to an *a*-stem verb reflected in the participle *prawiltis* III 75<sub>2</sub>. Both verbs express momentary actions, having nothing to do with iterative-intensive suffix *-ēja*. Since the letter *e* points to *i* of the verb *prawilt-* as to an unstressed vowel, stressed must be either the ending *-a* or the prefix. There are no data showing the retraction of accent to the prefix here, therefore one must restore an intonational syntagm *prawilādin* with a restored length (cf. fn. 72 on the evolution of the temporal personal endings) and with accent automatically attracted to the long syllable (an earlier prototype of such a syntagm must have been *prawilādin*). The tone is expected to be a ‘restored’ circumflex. All this suggests that there were no oxytone forms of the finite verb in the Prussian dialects of the catechisms. The preterite of the verb *westwei* must have ended in an unstressed II, III *\*-i* < *\*-ī* < *\*-ē*, the form with the final *-ē* being possible only before enclitic or before the formant *-ts* of the relative mood (see further 81). The “restoration” of the long final inflection seems to have taken place also under the secondary accent, the stress being retracted to the verbal prefix: *ismigē* [i<sup>h</sup>zmigē] III 101<sub>13</sub> (for the accented prefix cf. Endzelin *APG* § 2d), if it is not a simple *ēja*-verb synonymous to the root-verb *\*enmigtwēi* [cf. *enmigguns* III 81<sub>22</sub> and a neutralization of the present tense *užmiēga* (not a dialectal form of the verb *užmìgti*!) / *užmiņa* ‘falls asleep’ of the *ōja*-verb *užmiegōti* ‘to be asleep for a long time’ and of the root-verb *užmìgti* ‘to fall asleep’ in modern corrupted Lithuanian].

<sup>81</sup> Finite forms of the verb *īmt* III 99<sub>14</sub> are ps. / pt. (?) *imma*, recorded resp. in III 107<sub>15</sub> / 75<sub>2</sub>. A similar form with the final *-ts* occurring in *immats* III 75<sub>7</sub> and in *ymmits* I 13<sub>5</sub>, *ymmeits* II 13<sub>5</sub>, one can reconstruct a historical ending *\*ē* > *\*-ī* of the preterite (*\*imē*) in *ymmits*, *ymmeits* corresponding to *-ē* in Lithuanian (*ēmė*). Since in the form *poquoitēts* III 12<sub>73</sub> [which cannot be an incorrectly used form of the past participle passive because of its *-ēts* (not *-īts*!)] *-ē* = *-ēi* < *\*-ēja*, the formant *-ts* seems to have been added in some newest

epoch, historical inflections having been reduced already. In comparison with *ymmeits* II 13<sub>3</sub> [*im<sup>ē</sup>-ts*], there is a lapse of the letter *e* after *i* in the *ymmits* 13<sub>5</sub>, because the quality of the vowel *ē* is preserved in the 1st Catechism. A spelling *ie* (\**ymmiets*) should be expected here with *i* pointing to palatalization of consonant previous to *e* as in *bietis* 13<sub>2</sub>.

Since forms with the formant *-ts* occur in narrative contexts, a formal identity of *-ts* (although occurring after the present forms, too) with the masculine termination of the past participle passive reminds us of a present participle origin of the Latvian narrative forms in *-ot*, which in their turn are used both in the present and in the preterite. Therefore, the narrative meaning of the said Prussian forms in *-ts* allows to assume a corresponding category of the relative mood in Prussian too. Forms in *-ts*, which first appeared due to some specific meaning of the Indoeuropean perfect participle in Prussian, were generalized both in Prussian present and preterite (Klusis *ibid.*, 42).

<sup>82</sup> A twice-accented form because of its three syllables and the old accent on the first syllable; in such cases a multisyllabic word was inconvenient for manifestation of any inflection – cf. “corrected” *dinkautzt* II 13<sub>5</sub> = *dīnkauts* III 75<sub>3</sub> without the inflection \*-*a* before *-ts*. In the 1st Catechism, there is no trace of *-u* < \*-*ū* after a guttural and labial in *dinkowats* and *limatz* before *-ts* because of the weakness of this process, especially at the end of the verb. The obstacle was in systemic paradigmatic impact in this position.

<sup>83</sup> *ī* is long and therefore accented, as *līmauts* III 75<sub>3</sub> shows (for erroneous spelling *au* cf. *ftn.* 234 to III 75<sub>3</sub>). *Mod. rel. pt. lymucz* = *līm-* III 75<sub>3</sub> < \**līmūts* (cf. above 81) < 3 pers. *pt. \*līmū* (< \**līmā*) or \**līmū* (with a secondary length, cf. *ftn.* 13, < \**līmā*) + \*-*ts*.

<sup>84</sup> *Pr. dat. pl. swaimans* I, *swaymans* II, *swāimans* III 87<sub>13</sub> \**[svāimans]* is a historically syncopated *dat. pl. \*svajamans* of the root West Balt. \**sva-*, *nom. Pr. swais*, cf. Slavic *svojb*, but East Balt. *Lith., Latv. sav(a)-*.

<sup>85</sup> The word *stwen* 13<sub>8,16</sub> calques German (*Nemet*) *hin* and is alien here. The difference in suffixes of the imperative forms 2 pers. *pl. ymaity* \**[īmaiti]* vs. *edeitte* \**[ēdeiti]* reflects difference in thematic (\**im-a-* + zero grade imp. \*-*i-*) and athematic (\**ēd-* + full grade imp. \*-*ei-*) derivation.

<sup>86</sup> This is one intonational syntagm with a stressed preposition, as in *pērwan*s III 75<sub>3</sub>.

<sup>87</sup> *Pr. pc. pt. pa. dats* \**[dāts]* < \**dā̃-tas*, cf. *dāts* III 75<sub>5</sub>.

<sup>88</sup> A comparison of *staweidan segeitty* 13<sub>10</sub> and *steweydan segeitty* 15<sub>2</sub> shows that an unaccented reduced *a* might be recorded as *e* due to the influence (regressive assimilation) of the subsequent palatalized consonant [*stə*, *s-<sup>o</sup> st'ə*, *s'ə* / *ʷ'eṛ*, *g'ēi*] – an idea of Aleksas Girdenis).

<sup>89</sup> The letter *e* corresponds to the vowel *i* in unstressed position; this construction with preposition *prei* is obviously calqued from German (**zu** *meynem gedechtnis*) and therefore

may be replaced with a Baltic partitive genitive construction, sufficiently recorded with this verb in the works of Jonas Bretkūnas (Brettecke – a large number of Prussicisms indicate Prussian to have been his native language) as well as in the works of other writers in Prussian Lithuanian – cf. *atmen prisakimū io* Psalm 101 of Bretkūnas or *atsimink savo galo* of Donelaitis.

<sup>90</sup> Obviously stressed etymological *e* of the first syllable (usually such *e* was not changed in the dialect of the 1st Catechism) was perceived and spelled as *a* because of the neutralization of broad *e* and *a* after palatalized consonants, cf. 22, 67). The final *-ma* instead of an expected *-mu* < *\*-mō* (BS 21-2) < *\*-mō* signals the already mentioned weakness of the Sambian process *-ā = -ō > -ū* after the guttural and labial consonants in the dialect of the 1st Catechism: *-ō* is frequent in the middle of the word (cf. *taikōwuns*, *gōbuns*) but does not occur consistently at the end of the word (*dinkowā-ts*, *limā-tz*, *stasma*).

<sup>91</sup> The form *deyg* with the regularly dropped reduced short ending *-i* (cf. *tur* < *\*tūri*) shows that the ending *-i* in the other Prussian catechisms (*deygi* II, *dijgi*, *dēigi* III), as well as all instances of the ‘adverbial’ *-i* there (e.g. *arwi*), are preserved for systemic, not for phonetic reasons.

<sup>92</sup> The ending *-en* is obviously transferred from the following *eden*; the gemination *tt* shows the vowel (*b*)*e*- being shortened in an unstressed position. The form is to be restored as in the title.

<sup>93</sup> *kelch* is an entirely German word; the Prussified form with the Baltic *k* instead of *ch* is testified in 13<sub>13</sub>.

<sup>94</sup> An additional nominative ending *-s* after the nominative-accusative (n.) ending *-an* points to “creative sufferings” of the compiler who confused *n* of the ending with that of the root and omitted the latter after *w* (the resemblance of this word to corresponding German word appeared to be fatal for the compiler of the 2nd Catechism too: *neuwenen*). Also in this instance one may assume a “short circumflex” *-āu-* since this root occurs several times in the 3rd Catechism with no sign of the tone. Had the high pitch been possible, at least once it should have been marked on the second component of the diphthong *-aū-* (there is no evidence for a “short acute” in the monuments of Prussian).

<sup>95</sup> This place must be corrected into older and more Baltic construction as dat./loc. *en mayiey krāuwiey* II 13<sub>18</sub>.

<sup>96</sup> High pitch must be restored in accordance with Lith. *lėjo*, *lėjo* < *\*lė̃j-*; the Prussian word has no *i* since this past participle form was constructed according to an innovative infinitive, *\*palētwei*, corresponding to the shorter variant (with *-ē*) of the present and preterite form *\*palēi* / *\*palē*. Otherwise Mažiulis *PEŽ* III 342.

<sup>97</sup> An occasional spelling of the preposition *prei* with the letter *a* here and in 15<sub>3</sub> indicates occasional back pronunciation of the unstressed *e* (the preposition is used proclitically) also in diphthongs (pronunciation [pr'ai] after palatalized *r* is not excluded in its turn – cf. Lithuanian; see 22, 67, 88); an obvious German calque *pray attwerpsannan grekun* (cf. also 89) is to be replaced with a classical Baltic dative construction.

<sup>98</sup> The word *pogeitty* 15<sub>3</sub> is the same as *pugeitty* 13<sub>16</sub>, i.e. the 2nd person plural imperative. A correct indicative form is introduced in the 2nd Catechism: *puietti* [p°újati].

**PRUSSIAN CATECHISMS**  
THE SECOND PRUSSIAN CATECHISM:  
THE “CORRECTED” ONE  
1545







**Catechismus**  
**in preußnischer**  
**sprach gecorri-**  
**girt vnd da-**  
**gegen das**  
**deüdsche.**

I. T. 4 T.



## Vorrede.

**E**s hat Got der heylige geyst im xij. auch im lxxxvij. psalmen von der zeyt des Newen testaments klerlich weysen sagen lassen / Das die prediger des heyligen Euangelions außgehen würde inn alle welde / Vnd das inn allen sprach en vnd gezungen solt gepredigt werden / Vnd die leütte bey allerley nation / dardurch zu gottes erkentnis kommen / Vnd also ist auch verkündigt von Christo / das alle welde ihn preysen / vnd ihm inn seynem Reychen dienen solte. Welche grosse treffliche gnade anfanglich vñ der Aposteln zeyt / durch vnd durch manigfeldigt gangen / Vnd auch nu inn diesen letzten zeyten vns inn Preussen / aus lautter / blosser götlicher barmhertzigkeit / reichlich widerfahren ist / dafür wyr alle / billlich mit allem fleyß vnd rechtem ernst / danckbar sein / vnd allenthalben dienen sollen / vnd ihme ehre helfen fordern vnd fortsetzen. Derwegen auch dieser alte vnd gemeyn Catechismus ist inn vndeßscher preußnischer sprach / wie die vñ Samland / sonderlich am rechten preußnischen orte vnd strich gebreuchlich / aus J. D. vnser gnedigsten herrn beuelch in druck verordnet. Damit die pfarhern vnd Seelsorger auffm lande / denselbigen alle Sonntage von der Cantzel / von wort zu wort / one Toltzen / selbs ablesen / vnd dem vndeßschen preußnischen volcke / inn derselbigen sprach / mit fleyß fürsprechen sollen / Das also die pfarrer selbs mögen bede jungen vnd alten im gebet vnd andern stücken des Catechismi / zu gelegner zeyt : wie es die kirchen ordnung vnd J. D. beuelch mitbringe : verhören / Vnd können also auch inn krankheiten hiemle den leütten inn diesem stück tröstlich sein. Vnd ob wol die pfarhern derselbigen sprach nicht kündig / können sie doch von ihrem eygnen gesind daheim / weis sie das vater vnser sprechen denselbigen preußnischen accent / vnd die pronundation / soviel den Catechismus betrifft.



ertriffe/wol mercken vnd leyhelich fassen. Solche aber alles wird durch göeliche hülff vnd gnad / vngeweyfete nutz vnd fruchte schaffen/ Dazu verleyhe Got der Vater vnsero lieben herten Jesu Christi seynen seggen. Amen.

Es ist auch zumercken / Wiewol die preußten auff Ntangen / etliche wort im Vater vnser / vertürzen vnd anders aussprechen /ist doch keyne sonderliche enderung der wort / sondern nur das sie etliche syllaben contrahiren aber zusammen zyhen / vnd ist alleyn die pronunciation etwas anders / vnd kan doch leyhelich vō allen teylen vernömen werden.

Dergleychen ist auch mit den Preußten vmb Welaw / die ihre accent etwas nach dem Littawischen lencken. Es ist aber dertalben von vnnöten / solche geringe enderung / im druck am rande aussen anzudeygen. Die Sudawen aber / wiewol ihre rede etwas nyderiger / wissen sich doch in diese preußnische sprach : wie sie alhie im Catechismo gedruckt ist : auch wol zuschicken / vnd vernemen alle wort.

Ob aber inn diesem gecorrigireten Catechismo / etliche wort / so nicht bey allen kirchspielen oder einem jedern Tolcken zogleich inn übung vnd brauch gesetzt weren / Sonderlich vff Ntangen da von wegen der vielfeltigen vnd langwierigen kriege / das volck zu mermalen vertrieben vnd versetzt vnd deshalb auch die sprach zum theyl geendert vñ vermengert /ists nicht vnbilllich das man sich durch vnd durch allenthalben nach der alten angeborenen / des rechten preußnischen striches / sprach : wie oben gemelde : richtet. Denn man kan es nicht nach eins jedern kopffe oder gefallen machen. Es sind nicht alleyn Wol erfarnen landes tolcken / sondern auch dieser sprach verstendige leüt / die eins theyls von geburt vnd Eltern preußnisch / vnd hernach auch deidsch vnd Latinisch gelernt / hie zu diesem corrigierten gebrauchte wurden. Got verleye allen seyne gnade / Amē.

a ij

**Die Zehen gebot Gottes.**

**Das Erste.**

**Du solt nicht ander götter haben.**

**Das Ander.**

**Du solt den namen Gottes nicht  
vnnützlich füren.**

**Das Dritte.**

**Du solt den feiertag heyligen.**

**Das Vierte.**

**Du solt deinen vater vnd mutter  
ehren.**

**Das Fünffte.**

**Du solt nicht tödten.**

**Das Sechste.**

**Du solt nicht Ebbrechen.**

**Das Siebende.**

**Du solt nicht Stelen.**

**Das Achte.**

**Du solt nicht falsch gezeügnis re-  
den wider deinen nebisten.**

**Staey desſumptſ Pallapſaey.**

*Primois.*

**Zou ni tur kittans deiwans turſ  
rretwey.**

*Anters.*

**Zou ni tur ſten emnen twayſe deys  
was nienbænden weſtwey.**

*Tirtis.*

**Zou tur ſtan lankinan deynan  
ſwyntintwey.**

*Aetwirts.*

**Zou tur twayien thawan bhæ  
mutien ſmunintwey.**

*Pylentes.*

**Zou ni tur gallintwey.**

*Oſto.*

**Zou ni tur ſalobisquan lintwey.**

*Septmas.*

**Zou ni tur ranktwey.**

*Aſinus.*

**Zou ni tur reddſ weydikaufnan  
waytiaton preyken twayien tauſ  
wyſchen.**

## II 5

Staey dessimpts Pallapsaey.

Pirmois.

Tou ni tur kittans deiwans tur=  
ryetwey.

5

Anters.

Tou ni tur sten emnen twayse dei=  
was nienbænden westwey.

Tirtis.

10 Tou tur stan lankinan deynan  
swyntintwey.

Ketwirtz.

Tou tur twayien thawan bhæ  
mutien smunintwey.

Pyienkts.

15 Tou ni tur gallintwey.

Vsts.

Tou ni tur salobisquan limtwey.

Septmas.

Tou ni tur ranktwey.

20

Asmus.

Tou ni tur redden weydikausnan  
waytaton preyken twayien tau=  
wyschen.

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*1 Those ten Commandments. 2 The first. 3/4 Thou shalt not have other gods. 5 The second. 6/7 Thou shalt not lead the name of thy god useless. 8 The third. 9/10 Thou shalt make that festal day holy. 11 The fourth. 12/13 Thou shalt glorify thy father and mother. 14 The fifth. 15 Thou shalt not murder. 16 The sixth. 17 Thou shalt not break the matrimony. 18 The seventh. 19 Thou shalt not steal. 20 The eighth. 21/23 Thou shalt not speak false witness against thy near (neighbour).*

## II 5

Stāi dēsims<sup>pts</sup><sup>1</sup> palapsāi<sup>2</sup>.

Pīrmais<sup>3</sup>.

T<sup>o</sup>ú ni tur kītans Dèiwans<sup>4</sup> turītwei<sup>5</sup>.

**5** Ānt<sup>ers</sup><sup>6</sup>.

T<sup>o</sup>ú ni tur stōn ģmnen twāise dēiwas nienbāndōn<sup>7</sup> westwei<sup>8</sup>.

Tīrt<sup>s</sup>.

T<sup>o</sup>ú tur stan lānkinan dēinan<sup>4</sup>

**10** swīntintwei<sup>4</sup>.

Kēt<sup>wirts</sup><sup>9</sup>.

T<sup>o</sup>ú tur twājan tāwan be mūt<sup>i</sup>an zmūt<sup>in</sup>twei<sup>10</sup>.

Pēn<sup>kts</sup>.

**15** T<sup>o</sup>ú ni tur galiñtwei.

Uš<sup>ts</sup><sup>11</sup>.

T<sup>o</sup>ú ni tur salubisk<sup>u</sup>an<sup>12</sup> līmtwei<sup>13</sup>.

Sēpt<sup>mas</sup>.

T<sup>o</sup>ú ni tur rānktwei<sup>14</sup>.

**20** Āsm<sup>us</sup><sup>15</sup>.

T<sup>o</sup>ú ni tur redi wē<sup>ī</sup>dikausnan<sup>17</sup>

wai<sup>ī</sup>ātun<sup>16</sup> preīken twājan tàwišan<sup>18</sup>.

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Dēsimt palaipsāi.

Pīrmais. Tū ni tur turītwei kītans Dèiwans. Ānters. Tū ni tur nienbāndan [minītwei] twāise Dēiwas ģmnen. Tīrts. Tū tur swīntintwei lānkinan dēinan. Kēt<sup>wirts</sup>. Tū tur zmūt<sup>in</sup>twei twājan tāwan be mūt<sup>in</sup>. Pēn<sup>kts</sup>. Tū ni tur galiñtwei. Uš<sup>ts</sup>. Tū ni tur līmtwei salūbiskan. Sēpt<sup>mas</sup>. Tū ni tur rāngtwei. Āsm<sup>us</sup>. Tū ni tur wai<sup>ī</sup>ātun rēdi wīdikausnan preīken twājan tàwišan.



## Das Fleinde.

**Du** solt nicht begeren Deynes neg-  
sten haws.

## Das Zehende.

**Du** solt nicht begeren Deynes neg-  
sten weyb \ knecht \ magt \ yihe \  
oder alles was seyn ist.

## Der Glaube.

**I**ch glewbe an Gott \ Vater  
almechtigen \ Schepffer himmels  
vnd der erden. Vnd an Jesum  
Christum seinen eynigen Sohn vn-  
sern herren \ Der empfangen ist vom  
heyligen Geyst. Geborn von  
Maria der jungkfrauen. Gelitten  
vnder Pontio Pylato \ gecreützig-  
et \ gestorben vnd begraben.  
Widergestigen zu der hellen \ Am  
dritten tag auferstanden von den



*Deuynes.*

**Zou ni tur pallapsitwey twayſis  
tauwyschis butten.**

*Deſſympts.*

**Zou ni tur pallapsitwey twayſis tau/  
wyschies\gennan\waykan\merg/  
wan\pecku\adde katanæſſen beſt.**

**Stan Druwin.**

**ES drowy en Deywan\Zhawan  
wiſſemokin\kas eſt tykynnons dæn/  
gon bhe ſemmien. Bhæ en Jeſum  
Chriſtum ſwaien aynen Sounon  
nouſon reykyen\ Kas pagauts æſt  
hæſe ſwyntan naſeylien. Semmons  
æſeſtan jungprawan Marian.  
Styienuns po Pontio Pylato\  
ſkrefitzt\aulauns bhe enquoptzt.  
S enmay lyſons prey pykullien\  
An tirtten deynan etſkyuns hæſe**

## II 7

Newyntz.

Tou ni tur pallapsitwey twaysis  
tauwyschis butten.

Dessympts.

5 Tou ni tur pallapsitwey twaysis tau=  
wyschies\gennan\waykan\merg=  
wan\pecku\adder katanæssen hest.

Stan Druwin.

Es drowy en Deywan\Thawan  
10 wissewokin\ kas est tykynnonns dæn=  
gon bhe semmien. Bhæ en Jesum  
Christum swaien aynen Sounun  
nouson reykyen\ Kas pagauts æst hæse  
stan swyntan naseylien. Gemmons  
15 æsestan jungprawan Marian.  
Styienuns po Pontio Pylato\  
scresitz\aulauns bhe enquoptyt.  
S emmay lysons prey pykullien\  
An tirtien deynan etsyuns hæse

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*1 The ninth. 2 Thou shalt not desire thy 3 neighbour's house.  
4 The tenth 5 Thou shalt not desire thy 6 neighbour's woman, farm  
lad 6/7 farm girl, cattle, or what is of him. 8 The Faith. 9 I believe  
in God Father 10 almighty, who hath created 10/11 the sky and the  
earth, And in Jesus 12 Christ the one Son of himself 13 our lord, Who  
hath been conceived 14 by holy ghost, Born 15 by that lady Maria.  
16 Suffered under Pontio Pylato, 17 was crucified, died and buried.  
18 Down descended at (= unto) hell. 19 On the third day resurrected  
from*

Newĩnts.

T<sup>o</sup>ú ni tur palapsítwei twāisis<sup>19</sup>  
tàwišis<sup>18</sup> bûtən.

Desĩmpts.

**5** T<sup>o</sup>ú ni tur palapsítwei twāisis<sup>19</sup> tà-  
wišas gènan, wāikan, mērg<sup>u</sup>-  
an<sup>20</sup>, pèku àder ka tanèsən<sup>21</sup> est.  
Stan drūwin<sup>22</sup>.

Es druwĩ<sup>23</sup> en Dèiwan, Táwan  
**10** wìs<sup>a</sup>mukin<sup>24</sup>, kas est tikìnuns<sup>25</sup>  
dã<sup>e</sup>ngun<sup>26</sup> be zèm'an. Be en Jesum<sup>27</sup>  
Christum swàjan<sup>28</sup> aínən S<sup>o</sup>únun<sup>29</sup>  
n<sup>o</sup>úsun rīkijan<sup>30</sup>, kas pagaũts əst  
èze<sup>31</sup> swintan<sup>32</sup> náseĩlan<sup>33</sup>, gèmunš  
**15** èzestan jùnkprawan<sup>34</sup> Maríjan.  
Stínuns<sup>35</sup> pə Pontio Pilato<sup>36</sup>,  
skriz<sup>e</sup>ĩts<sup>37</sup>, aulaũns<sup>38</sup> be ěnkəpts<sup>39</sup>.  
Zemāi<sup>40</sup> lízuns<sup>41</sup> prei pikùlan<sup>42</sup>.  
An tĩrʃan<sup>42</sup> dèinan etšk<sup>e</sup>ĩwuns èze

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Newĩnts. Tú ni tur palaipsítwei twāisis tàwišas bûtən. Desĩmš.  
Tú ni tur palaipsítwei twāisis tàwišas gènan, wāikan, mērgan,  
pèku àder ka tenèsan est.

[Èze] drūwin.

Es druwiĵ en Dèiwan, Táwan wìsamukin, kas ast  
tikìnuns dāngun be zèmin. Be en Īzun Krìstun tenèse aínan Súnun  
núsun rīkijan, kas pagaũts est èze swintan náseĩlan, gèmunš èze  
jùmprowan Maríjan. Stínuns pa Pōntiju Piláta, skrizíts, aulaũwuns  
be ěnkaps. Zemāi lízuns prei pikùlan. Tĩrʃan dèinan etškíwuns  
èze

todten. Auffgefahren gen himmel.  
Sitzend zur rechten Gottes des  
almächtigen Vaters\ Vondann  
er kommen wird zu richten die  
lebendigen vnd die toden.

Ich gleübe an den heyligen Geyst  
Ein heylige Christliche kirche\  
Die gemeyne der heyligen\ Vor-  
gebung der sünden. Auferstehung  
des fleysches\ Vnd ein ewiges  
leben. Amen.

### Das Vater vnser.

**V**ater vnser der du bist im him-  
mel. Gehelliget werde dein  
name. Zukomme dein Reych.  
Deyn wille geschehe auff erden  
als im himmel. Vnser

gallans. Onsei gubons nadengon.  
 Syndens preytickaray deywas  
 wyssen mukis tbawas\ Stwendau  
 wirst pergubons leygenton stans  
 geywans bhe aulamsins.  
 Es drowy en swyntan naseyliē\  
 Aynan swyntan krichstianisquan  
 kirken\ Perronisquan swyntan\  
 Etwerpsennian griquan\  
 Etskysnan menses\ Bhe praš  
 busquan geywien\ A m e n.

Stan Zhawenouson.

Zhawenouson kas thou æsse æn-  
 dengon\ Swyntits wirse tways  
 emmens\ Pareyse noumans tway  
 la ryeky\ Tways quaits audaseysin  
 nasemmiey kay endengan\ Nouson  
 b

## II 9

gallans. Vnsey gubons nadengon.  
Syndens preytickaray deywas  
wyssen mukis thawas\ Stwendau  
5 wirst pergubons leygenton stæns  
geywans bhe aulaunsins.  
Es drowy en swyntan naseylien\  
Aynan swyntan krichstianisquan  
kirken\ Perronisquan swyntan\  
10 Etwerpsennian griquan\  
Etskysnan menses\ Bhe pra=  
busquan geywien\ Amen.

Stan Thawe nouson.  
THawe nouson kas thou æsse æn=  
15 dengon\ Swyntits wirse tways  
emmens\ Pareysey noumans tway  
ia ryeky\ Tways quaits audaseysin  
nasemmiey kay endengan\ Nouson

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*deaths. 1 Ascended in heaven. 2 Sitting at the right of god 3 the  
almighty father. From there 4 he will come to judge the 5 living  
and dead ones. 6 I believe in holy ghost, 7 one holy christian 8  
church, community [of] saints, 9 forgiveness [of] sins, 10 resurrec-  
tion [of] flesh, and et- 10/11ernal life. Amen. 12 That our Father.  
13 Our Father which thou art in- 14 heaven. Hallowed become thy  
15 name. Let come to us thy 16 kingdom. Thy will happen 17 on earth  
as in heaven. Our*

## II 9

galan<sup>43</sup>. Unzai<sup>44</sup> gúbuns nàdəngun<sup>26</sup>. Sīn-  
dants<sup>45</sup> preit̪ik<sup>a</sup>rai<sup>46</sup> Dèiwas  
wisa(n)mukis<sup>47</sup> táwas, stwəndau  
5 wīrst pergúbuns l'ígintun stāns  
g'íwans be aulaúwusins.  
Es druwĩ en swìntan náseiłan,  
aínan swìntan krikst'ánisk<sup>u</sup>an  
kīrken<sup>48</sup>, perónisk<sup>u</sup>an swìntan<sup>49</sup>,  
10 etwērpseņan<sup>50</sup> grík<sup>u</sup>an,  
etsk'ísnan<sup>50</sup> mēnsas, be prā-  
but'sk<sup>u</sup>an<sup>51</sup> g'íwian<sup>52</sup>, Āmen.

Sta Táwe<sup>53</sup> n'óúson.  
Táwe<sup>53</sup> n'óúson<sup>54</sup> kas t'óú ese<sup>55</sup> ěn-  
15 dangun. Swìntits wīrsei<sup>56</sup> twāis<sup>57</sup>  
èmens. Perēisei<sup>56</sup> n'óúmans twa-  
já<sup>58</sup> ríki<sup>59</sup>, Twāis kwāits<sup>60</sup> audáseisin<sup>61</sup>  
nàzemei<sup>62</sup> kái ěndengan<sup>26</sup>. N'óúsun

---

gala. Unzai gúbuns nàdangun, sīndants prei tikrai Dèiwas  
wisamukis Táwas, stwəndau wīrst pergúbuns l'ígintun gíwans  
be aulaúwusins. As druwij en swìntan náseiłan, aínan swìntan  
krikst'ániskan kīrken, peróniskan [stēisan] swìntan, etwērpseņan  
[stēisan] gríkan, etskísnan mēnsas, be prābutskan g'íwian. Āmen.

Táwe nūsun

Nūsun táwe kas èsei ěndangun. Swìntints wīrsei twājs èmens.  
Perēisei twajā ríki. Twājs kwāits audásei sin nàzemei kái  
ěndangun. Nūsun



teglich brodt gib vns hewtte.  
 Vnd verlaß vns vnser schulde \  
 als wir verlassen vnsern schul-  
 digern. Vnd nicht einfüre vns  
 inn versuchunge. Sonder er-  
 löse vns von dem ybel.

A m e n.

### Von der Lauffe.

Vnser herr Christus sprach zu  
 seynen jünger \ Gehet hin inn  
 alle welt \ leret alle Heyden \  
 vnd Teuffet sie im namen des  
 Vaters \ vnd des Sohns \ vnd  
 des heyligen Geysts \ wer da gleü-  
 bet vnd getaufft wird \ der wird  
 selig \ wer aber nicht gleübet \ der  
 wird verdampt.



Deyninan geytley days noumans  
 schian deynan. Bhæ etwerpeis  
 noumans nouson anschautins \  
 kay mes etwerpymay nouson an-  
 schautinekamans. Bhæ ni wedeys  
 mans enperbandasnan. Sla it is  
 rankeis mans æsse wargan.

**E m m e n.**

**Assæ stan Cris'nian.**

Nouson rykyes Isus Chricstus  
 byla prey swayiens maldaylins \  
 Zeiti en wyssan swytan \ mukineyti  
 wyssens poganens \ bhæ Crictidiz  
 diens en emnen Thawas \ bhæ sou-  
 nons \ bhæ swyntas naseylis \ Kas  
 druwe bhæ cricteits wirst \ stes  
 wirst deywuts \ kas nidruwe \ stes  
 wirst preclantys.

**b ij.**

## II 11

deyninan geytiey days noumans  
schian deynan. Bhæ etwerpeis  
noumans nouson anschautins \  
kay mes etwerpymay nouson an=  
**5** schautinekamans. Bhæ niwedeys  
mans enperbandasnan. Slait is  
rankeis mans æsse wargan.

Emmen.

Assæ stan Cixtisnan.

**10** Nouson rykyes Jsus Chriestus  
byla prey swayiens maldaysins \  
Jeiti en wyssan swytan \  
mukineyti  
wyssens poganens\  
bhæ Cixtidi=  
diens en emnen Thawas \  
bhæ sou=  
**15** nons \  
bhæ swyntas naseylis\  
Kas  
druwe bhæ crixteits wirst \  
stes  
wirst deywuts \  
kas nidruwe \  
stes  
wirst preclantys.

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*1 daily bread give us 2 this day. And forgive 3 us  
our debts, 4 as we forgive our 4/5 debtors. And do  
not lead 6 us into temptation. But de[-] 7 liver us  
from evil. 8 Amen. 9 About that baptizing. 10 Our  
lord Jesus Christ 11 spoke at his disciples: 12 Go  
into all the world, teach 13 all pagans, and Baptize-  
14 them in the name of Father, and 14/15 son, and  
holy ghost. 15/16 Which believeth and becometh baptized,  
that 17 becometh blissful, which doeth not believe, that  
18 becometh damned.*

## II 11

- dèininan gèitin<sup>63</sup> dāis n<sup>o</sup>úmans  
šandèinan<sup>64</sup>. Be etwērpeis<sup>65</sup>  
n<sup>o</sup>úmans n<sup>o</sup>úsun āušautins,  
kāi mès atwērpimai<sup>66</sup> n<sup>o</sup>úsun au-  
**5** šauteníkamans. Be ni wèdais<sup>67</sup>  
mans en perbandásnan. Sklāit iz-  
rank<sup>ē</sup>is<sup>68</sup> mans èze<sup>69</sup> wàrgan<sup>70</sup>. Èmen<sup>71</sup>.  
Èze stan krikst<sup>ē</sup>isnan.  
**10** N<sup>o</sup>úsun rikīs<sup>30</sup> Īzus Chrikstus<sup>72</sup>  
bilā<sup>73</sup> prei swàjans maldaisins<sup>4,74</sup>.  
Jeíti<sup>75</sup> en wìsan swítan, mukìnaiti  
wìsans pōgánans<sup>76</sup>, be krikstīti-  
dians en ènnen Tāwas, be s<sup>o</sup>ū-  
**15** nous, be swintas náseilis; Kas  
druwē be krikst<sup>ē</sup>its wīrst, stəs  
wīrst deiwúts, kas ni druwē,  
stəs wīrst perklantīts.

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dèininan gèitin dāis n<sup>o</sup>úmans šandèinan. Be etwērpeis n<sup>o</sup>úmans  
n<sup>o</sup>úsun āušautins, kāi mès etwērpimai n<sup>o</sup>úsun aušauteníkamans.  
Be ni wèdais mans en perbandásnan. Sklāit izrankīs mans èze  
wàrgan. Āmen.

Èze krikstīsnan

N<sup>o</sup>úsun Rikīs Īzus Kristus bilā swāimans maldaisimans: Jeíti  
en wìsan swítan, mukìnaiti wìsans pagūnans, be krikstīti dins  
en ènnen Tāwas, be Sūnus, be Swintas Náseilis; Kas druwē  
be krikst<sup>ē</sup>its wīrst, stas wīrst deiwúts, Kas ni druwē, stas wīrst  
perklantīts.

## Vom Sacrament des Altars.

Unser herr Jesus Christus \  
in der nacht do er verraten wardt \  
Nam er das brodt \ dancket  
vnd brachs vnd gabs seynen  
jüngern vnd sprach \ Nemet  
hin \ Eset \ Das ist meyn leyb \  
der fur euch gegeben wirdt \  
Sölches thut zu meynem ge-  
dechnis.

Desselbigen gleychen nam er  
auch den . Kelch \ nach dem  
Abendmal \ dancket vnd gab sey-  
nen jüngern vnd sprach \ Nemet  
hin \ vnd trincket alle daraus \  
Dieser kelch ist das newe Testa-  
ment jnn meinem Blut \ Das fur  
euch vergossen wird zur ver-

## Alfa Sacramenten

bytis ydi.

Nowson reykels Ihus Chricstus  
anstan naktin kaden proweladin\  
ymmeits sten geytien\ dinkautzt bhe  
lymuczst\ bhe dayts swaymans  
maldaysumans\ bhe bylaczt\ ymayti  
stwen\ bhe ydieyti\ stæ æst may's ker'  
mens\ kas perwans daeczt wirst\  
Steweyden segeyti premayien me'  
nisnan.

Stæsinu poleygo ymmeyts deygi  
sten kelkan\ postan bitans ydi\  
dinkauczt bhe daits swaymans  
maldaysumans bhæ bilats\ ymmay  
ti stwen bhe puieyti wyssay istesnu\  
Sis kelkis æst stæ neuwenen Testa'  
menten en mayley krauwiey\ ka  
perwans praliten wirst\ prey et'

## II 13

### Assa Sacramentan

bytis ydi.

Nousun reykeis Jesus Chriestus \  
anstan naktin kaden proweladin \  
**5** ymmeits sten geytien \ dinkautzt bhe  
lymuczt \ bhe dayts swaymans  
maldaysimans \ bhe bylaczt \ ymayti  
stwen \ bhe ydieyti \ stæ æst mays ker=  
mens \ kas perwans daeczt wirst \  
**10** Steweyden segeyti premayien me=  
nisnan.

Stæsmu poleygo ymmeyts deyki  
sten kelkan \ postan bitans ydi \  
dinkauczt bhe daits swaymans  
**15** maldaysimans bhæ bilats \ ymmay  
ti stwen bhe puieyti wyssay istesmu \  
Sis kelkis æst stæ neuwenen Testa=  
menten en mayiey kræuwiey \ ka  
perwans praliten wirst \ prey et=

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*1 About the Sacrament 2 meal of the evening. 3 Our lord Jesus Christ, 4 the night when [one] betrayed him, 5 took that bread, thanked and 6 broke, and gave [it] to his 7 disciples, and spoke: 8 take there, and eat, that is my bo- 9 dy, which becometh given for you; 10 Such a thing do by 10/11 remembering of me. 12 To that alike took also 13 that cup after that evenings [that is] meal, 14 thanked and gave [it] to his 15 disciples and spoke: 15/16 Take that, and drink all 17 of it; this cup is that new 17/18 testament in my blood, which 19 for you becometh shed, at for-*

## II 13

Èze<sup>77</sup> Sakramèntan

bit<sup>a</sup>sídi<sup>78</sup>.

N<sup>o</sup>úsun rīk<sup>e</sup>īs Īzus Chrīkstus<sup>72</sup>,

ānstan nāktin, kādan prāwōlādin<sup>79</sup>,

5 im<sup>e</sup>īts<sup>80</sup> stan gèitin<sup>63</sup>, dīnkauts<sup>81</sup> be  
līmuts<sup>82</sup> be dāits<sup>81</sup> swāimans<sup>83</sup>

māldaisimans be bilāts<sup>84</sup>: imaiti<sup>85</sup>

stwen<sup>86</sup>, be ídeiti<sup>85</sup>, sta ast mās kē-  
mens, kas pērwans<sup>87</sup> dāts<sup>88</sup> wīrst;

10 St'aw<sup>e</sup>ídan segēiti<sup>89</sup> prei mājān mi-  
nísnan<sup>90</sup>.

Stesmu pālīgu im<sup>e</sup>īts d'īgi

stan kēlkan<sup>93</sup> pā stan bitasídi<sup>91</sup>,

dīnkauts be dāits swāimans

15 māldaisimans be bilāts: imaiti

stwen, be pújaiti wisāi iz stesmu,

Sis<sup>92</sup> kēlk's<sup>93</sup> ast sta nāunan<sup>94</sup> Testa-

mèntan, en mājai krāujai, ka

pērwans pralītan<sup>95</sup> wīrst, prei et-

---

Èze Sàkramèntan (bitasídi).

Nūsun rīkīs Īzus Krīstus, ēn stan nāktin, kādan prawilā  
din, imīts stan gèitin, dīnkauts be līmuts, be dāits swāimans  
māldaisimans ba bilāts: imaiti, ídeiti, sta ast mās kērmens,  
kas pēr wans dāts wīrst; stawídan segēiti māisei minītun.  
Stèsmu pālīgu imīts dīgi stan kēlkan pā stan bitasídi, dīnkauts  
be dāits swāimans māldaisimans be bilāts: imaiti be pújaiti  
wisāi iz stèsmu, sis kēlks ast sta nāunan testamèntan, en mājai  
krāujai, ka pēr wans pralītan wīrst

gebun̄g der s̄nden. Solches  
thut \ so oft jhrs trincket \ zu  
meinem gedechtnis.



werpsennian griquan \ Stewidan  
 segeyti kudesnammi joes puietti  
 prey mayian minssnan.

Bedruckt zu Königsberg  
 jnn Preußen durch  
 Hans Weinreich.  
 Ad. D. Xlv.

## II 15

werpsennian griquan \ Stewidan  
segeyti kudesnammi joes puietti  
prey mayian minisnan.

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*1 giving [of] sins; such a thing 2 do as often ye drink  
3 by remembering of me.*

## II 15

wērpseṇan gríkʰan<sup>96</sup>; st'əwídan  
segčiti kudèznima j<sup>o</sup>ús<sup>97</sup> p<sup>o</sup>újati<sup>98</sup>  
prei màjan minísnan.

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gríkamans atwērpṭun; stawídan segčiti, ku dèznima jús pújati  
māisei minítun.



## COMMENTS TO THE SECOND PRUSSIAN CATECHISM

<sup>1</sup> *desseimpts* has a phonetically inserted *p* after the labial *m* ; such a pronunciation was facultative, as seen in *dessimts* ‘tenth’ I 7<sub>4</sub>.

<sup>2</sup> *palapsāi* < \**palāpsāi* < \**palāipsāi* with a subsequent shortening of the unstressed *ā* – cf. *pallaipsai* III 27<sub>2</sub> ; the same Baltic root \**leip-* (cf. Lith. *liẽp-ti* ), as in *pallapsitwey* ‘to desire’ II 7<sub>2,5</sub> – cf. *PKP* II 106<sup>18</sup>; for the Prussian process *āi* > *ā*, *ēi* > *ē* see further fn. 23; for circumflex lengthening of the first component of a diphthong cf. *APG* § 3.

<sup>3</sup> *pirmois* II 5<sub>2</sub> is a pronominalized (“definite”) ordinal numeral \*[*pirmū̃s*] < f. \**pirmū̃* (< f. \**pirmū̃* < \**pirmū̃i* < \**pirmāi*) + m. -s according to V. Mažiulis (PEŽ 285). Nevertheless one cannot ignore a Latvian model adj. pron. (*lab*)*ais*, num. pron. (*pirm*)*ais*. Rendering of a short *a* with a letter *o* after a labial is usual in Prussian. According to J. Endzelīns, this Latvian model comes directly from a bare stem + \**jis* (*LVG* § 324). J. Endzelīns (ibid.) points to Lith. dial. (*balt*)*àjis*, what, as well as Lith. dial. adj. pron. (*bált*)*ais*, is an innovation according to him (*LD* § 445, 86). Whether similar forms could come into being in Prussian and in Latvian in analogous way, is not essential. In any case a Lithuanian-like type nom. sg. adj. (num.) pron. -(*a*)*sis* should have also existed in Prussian, cf. *dengnennissis* III 79<sub>11</sub> ‘celestial’ (cf. PEŽ I 196) = possibly Pr. (Cat.) \**denginīnīsis* < Pr. \**denginīnīs* = (*i*)*ja*-stem \**denginīnīs* + \**jis*. Common-Baltic high pitch of the root \**pīr̃muīs* must have been realized on the second component of the tautosyllabical unit – cf. *APG* § 3.

<sup>4</sup> Some frequent words, as *deiwa*-‘God’, *deina(-)* ‘day’, *swint*- etc., never occur with a theoretically expected circumflex length *ēi*, *īn*; this allows to assume some kind of a “short” circumflex (shown without the length sign) *ēi*, *īn* side by side with a “superlong” one (cf. *mārtin* III 107<sub>19</sub> and Latvian superlong circumflex *mār̃ša*) – cf. also further fn. 63, 70.

<sup>5</sup> German word order to be corrected; *turryetwey* [*tur̃t̃vei*] < \**tur̃t̃vei*; Balt., Pr. \**ē* > \**ī* in dialects of the 2nd and the 3rd Prussian Catechisms, not of the 1st Catechism, cf. *lysons* [*līzuns*] II 7<sub>18</sub> and *lesuns* [*lēzuns*] I 7<sub>18</sub>.

<sup>6</sup> Euphonic *e* inserted before the resonant in the difficult to pronounce reduced nominative ending -*tr-s* (cf. acc. *āntran* III 87<sub>23,24</sub> and nom. *antars* III 27<sub>12</sub>).

<sup>7</sup> \**en bandan* ‘in the usefulness’ < *en* + acc. *bandan*, nom. f. abstr. \**bandā* ‘usefulness (of a herd)’ ← n. coll. ‘cattle’ (cf. *PKP* II 83<sup>4</sup>, 69<sup>8</sup>).

<sup>8</sup> Incorrect translation of Germ. *fūren* ‘to use’, not ‘to lead’ (as Pr. *westwei*) – cf. a correct translation *menentwei* I 5<sub>7</sub>. Inf. \**miñt̃vei* should be reconstructed in accordance with a verbal noun acc. *menisnan* II 13<sub>11</sub> \*[*miñisnan*].

<sup>9</sup> It is the first syllable which is stressed, because an unstressed *e* gives *a* in the dialect of the 1st Catechism, in which this word is spelled *ketwerts* II 5 \*[*k̃etwirts*] (*i* in an unstressed segment *ir* being regularly rendered as *e*).

<sup>10</sup> *mutien*, *smunintwey* have *mu-* \**[mũ-]* < \**m̃-* = \**mā-* after a labial *m*; spelling of the ending *-ien* in acc. sg. *mutien* renders generalized palatal-stem inflection of the accusative case < \**mūt'en* (*a* and *e* were neutralized in all positions except initial one in Prussian), usually *mūtin* in accordance with nom. *mūti* < \**mūtī* < \**mātē*, backed up by pattern of the palatalized *i*-stem inflection acc. *-in*; the word *zmūnint-* means 'to glorify' (*smūnin* - 'glory, Ehren' III 31<sub>5</sub>), not 'to honour, respect' (*teisint* III 33<sub>3</sub>).

<sup>11</sup> *Vsts* renders \**[ušt̪s]* with all probability (cf. *wuschts* I 5 with a prothetic bilabial \**v-*). This numeral was derived from card. (nom.) \**uš(-ai)* < \**uṣj-ai* with the suffix Pr. *-ta*. Archaic \**us-t(a)-s* seems to be less probable.

<sup>12</sup> German word order to be corrected; *o* in *salobisquan* renders a short *u* (this slavism has a long *ū* in the 3rd Catechism); for *salubiskʷan*, with its *-kʷan* coming from nom. n. coll. → f. abstr. \**sal'ūbiskū* < *-ā* after the guttural *k* + acc. *-an*, cf. 20.

<sup>13</sup> The acute-stem verb 'to break', i.e. *limtwei* II 5<sub>17</sub>, (*Sallūban*)*limtwei* III 31<sub>17</sub> \**[liṃtvei]*, but *lembtwey* I 5<sub>17</sub>, pt. *līmauts* III 75<sub>3</sub>, is reconstructed by V. Mažiulis (*PEŽ* III 62–63) as inf. *limt-*, ps. *lem-*, pt. *lim-* > *līm-* (in accordance with acute verbs with lengthened e-vocalism in the preterite – cf. Lith. *lėmti*, ps. *lėmia*, pt. *lėmė*?).

<sup>14</sup> For *g* cf. pc. pt. ac. *rānguns* III 67<sub>7-8</sub>.

<sup>15</sup> *u* got from an euphonical vowel (see 3) under the influence of the labial *m*.

<sup>16</sup> Probably a palatalized pronunciation *t'*.

<sup>17</sup> German word order to be corrected; *ey* in *weydikausnan* renders a diphthongized pronunciation of original (not coming from \**ē*!) long \**ī*.

<sup>18</sup> Inflectional forms of the palatalized stem *tauwyschis* II 7<sub>3</sub>, *wyssen mukis* II 9<sub>3</sub>, *naseylis* II 11<sub>15</sub>, as well as *tawischis* I 5<sub>3,6</sub>, *wismosingis* I 9<sub>2/3</sub>, *Naseilis* I 11<sub>13</sub>, show the *i*-stem \**-is* having been generalized for the genitive singular (so *APG* § 148). Nevertheless, the form *tauwyschies* II 7<sub>5/6</sub> [*tavišas*] < \**tavišas* indicates that the termination *-is* still was not generalized everywhere, when the *ja-* and the *i*-stem ending of the genitive singular intermingled. Just as *naseilen* I 7<sub>14</sub> of the palatal stem-ending more probably had *-an* after [*l'*] than *-in*, so also *tauwyschen* II 5<sub>22/23</sub> more probably ended in *-an* than in *-in* – cf. *twayien* [*tvaĵan*] II 5<sub>22</sub> with an obvious *-an* after palatal *j* (an opposition /*a*/:*le*/ was neutralized after the palatals in Prussian similarly to modern Lithuanian).

<sup>19</sup> *twaysis* \**[tvāisis]* has a secondary *i*-stem gentive ending *-is* (a sample of a degentive declension with original indeclinable form of the genitive, here – \**tvāise* < \**tvājase*, as a new declinable stem). A secondary *i*-stem gentive ending *-is* is accommodated to the following gen. *tauwyschis* [*tavišis*].

<sup>20</sup> Here acc.sg. *mergwan* [*mērgʷan*] occurred phonetically in accordance with nom. sg. \**mērgū* (cf. nom.sg. *mergu* III 67<sub>20-21</sub>, dat.pl. *mergūmans* III 95<sub>5,6</sub>) with \**-ā* > \**-ū* (after the guttural *g*) + acc. *-an*.

<sup>21</sup> The letter *a* in *tanæssan* [*t'enæssan*] renders an open *e* after a palatalized *t'* (an opposition /*e*/:*la*/ being neutralized after the palatals – cf. 18). The whole nominative-accusative neuter form appears to be a

degenitive possessive instead of expected indeclined form of the 3rd person pronoun gen. \**tenese* in the possessive meaning [for degenitive possessives cf. Russian dialectal declined *jevo-* (= gen. *ezo*) *nyj* 'his'].<sup>22</sup> Acc. [\**Esse* 'about'] *Stan Druwin* is a correction of false m. *Stas dröffs* [drũ<sup>2</sup>us] I 7<sub>8</sub> which calqued German article m. *Der (Glaube)* (*ũ* reflecting long diphthongized *ũ* of the circumflex character seen in the 'umlaut' *ö* = [øe] – for the lengthening \**u* > *ũ*, see Mažiulis PEŽ I 233). Pr. [\**drũvs*] is a nom. sg. \**drũvs* < \**drũvis*, probably an *i*-stem feminine form (cf. an innovative *ē*-stem transformation *sta Druwi* III 61<sub>18</sub>).

<sup>23</sup> The spelling *drowy* with *o* for a short *u* (cf. *nidruwe* I 11<sub>16</sub>) shows final *-i* of a similar (although stressed) origin as *turri* III 57<sub>15</sub> (unstressed), i.e. an *ija*-stem (cf. 3 pers. ps. *grīki-si* III 55<sub>12</sub>, cf. Klusis 40) counterpart as in Lithuanian *dūlėja* /*dūlyja* (a short vowel, e.g. *-i* or *-a*, could not have been preserved in final position phonetically – cf. *tur* I, II. The spelling *drowy* II 7<sub>9</sub> parallels *drowe* I 7<sub>9</sub> which represents an *ēja*-stem present singular \**druwēi* < \**druvēja* – cf. inf. *druwīt* III 45<sub>10</sub> < \**druvēt*-, 1 pers. pl. ps. *druwēmai* = \**druwēimai* III 51<sub>1</sub> < \**druvējamai* – cf. 1 pers. pl. ps. *waitiāmai* and pc. ps. ac. acc. pl. *waitiaintins* [wait 'aintins] III 87<sub>12</sub> < \**vait 'ājaintins*. The form *drowe* [\**druwē*] comes from \**druvēi* due to a circumflex diphthong in the same way, as *pallapsaei* I 5<sub>1</sub> [palapsāi] < (\**palāpsāi* <) \**palāipsāi*, *semo* E 15 [zēmō] < (\**zēmō* <) \**zēmō*, or a hyper-correction nom. sg. f. *giwei* III 75<sub>21</sub> [giwēi] on place of original *giwē* 'life' with a shortened stem *i* pointing to a stressed ending (for an oxytone form cf. Latvian *dzīve* with a broken pitch on *i*). In this way arose a morphonemic alternation due to assimilation of *i* in diphthongs *āi*, *ēi* with their circumflex length (metatonic or not) on the first components. Thus a development in final was: \**-ēja*, \**-ējā* > \**-ēi* > *-ē*, *-ēi* (stressed), *-e*, *-ei* (unstressed); the alternation of the unstressed (short) *-a/-ai*, *-e/-ei* seems to be a later result of the retraction of accent, analogy etc. (cf. *etwerpe/etwiērpei*, *swintina/swintinai* III etc.). As for the process \**ē* > *ī* (inf. *druwīt* III 45<sub>10</sub> < \**druvēt*-), this was a feature of the dialects of the 2nd and the 3rd Catechisms (not of the 1st Catechism), cf. 5.

<sup>24</sup> The spelling *o* in *wissemokin* renders a short *u* coming from long *ũ* in an unstressed position; therefore the first syllable should be stressed: \**ʋisamukin* < \**ʋisamūkin* < \**ʋisamōkin* = \**ʋisamākin* with \**u* < \**ō* = \**ā* after a labial *m*.

<sup>25</sup> *tykynnonns* is pc. pt. ac. \**tikīnuns* of a causative verb \**tikīnt-* derived with a suffix *-in-* from an intransitive verb \**tīkt-*. Since *tykynnonns* meant 'created', i.e. 'caused smth. to appear', the meaning of \**tīkt-* seems to have been 'to come into being, to appear' (cf. Lith. *tīkti* 'to fit', refl. *atsitīkti* 'to take place, to happen').

<sup>26</sup> This word as if has a root vowel *e* (*doengon*, *dengon*, *dengan* 'heaven') in the 2nd Catechism contrarily to *a* in the 1st (*dangon*, *andangon*, *an-dangon*) and in the 3rd Catechisms [in the latter also *e* (1x) in III 133<sub>8</sub>], as well as contrarily to Lithuanian *dangūs* 'sky, heaven'. V. Mažiulis derives this Prussian and Lithuanian substantive in its original adjective meaning 'bent' from Baltic verb

\**deng-* ‘to bend’, but he explains *e* in the derived substantive in the 2nd Catechism as a result of the influence of this verb (cf. *PEŽ* I 177). On the other hand, the spelling *dæn-* in *tykynnon*s *dængon* II 7<sub>10/11</sub> seems to reflect some circumflex pronunciation of the first component of the diphthong *an*, i.e. ca. \**dā<sup>o</sup>ngun*. In all other instance the accent seems to have been retracted onto previous preposition, what is evident in joint spellings *nadengon*, *ændengon*, *endengan*. In these instances the spelling *den-* seems to render *dan-* with its vowel reduced due to the retraction of accent.

<sup>27</sup> A Prussian correspondence of Latin acc. *Jesum Christum* is nom. *Jsus* [(*J*)īzus < *Jēzus*, cf. 5] II 11<sub>10</sub>; cf. also Pr. acc. *Christon* III 11<sub>57</sub>, 119<sub>23</sub>, 129<sub>18</sub> [*Kristun*].

<sup>28</sup> Here *swaiēn* [svājan] (with *ale* neutralized after palatal *j*) is a calqued German *seinen* ‘-self’ instead of Pr. gen. \**tenēse* ‘his’ (a possessive genitive form of pronoun Pr. *tāns* III 43 etc. ‘he’), cf. gen. *tenessei* III 39 = \**tenesse* (see 23) beside gen. *stesse* III 63 [*stēse*] etc. ‘(of) that’.

<sup>29</sup> Spelling *ou* in acc. *Sounun* [*s<sup>o</sup>ūnun*] renders a diphthongized original (not coming from \**ō* = \**ā* after labials and gutturals!) long \**ū* parallel to a diphthongized original (not coming from \**ē*!) long \**ī* [*ē*], cf. 18.

<sup>30</sup> Spelling *ey* in acc. *reykyen* shows a diphthongized pronunciation of the long \**ī*. Since long vowels were preserved only in a stressed position in dialects of the Catechisms, the instance *reykyen* II 7<sub>13</sub> [*r<sup>ē</sup>ikijan*] shows the first syllable being occasionally stressed instead of the second syllable, usually stressed in the 3rd Catechism and (irregularly both syllables stressed, or shown as if stressed) in nom. *reykeys* [*r<sup>ē</sup>k<sup>ē</sup>īs*] II 13<sub>3</sub>, cf. also nom. *rikeis* [*rik<sup>ē</sup>īs*] III 103<sub>19</sub>, *rikijis* [*rik<sup>ē</sup>īs*] III 37<sub>12</sub>). Since a short *i* is obvious in the suffix (gen. *rikijas* III 73<sub>16</sub>), one can reconstruct a regular paradigm nom. *rikīs* < \**rikijis* < \**rikijas* or \*\**rikijàs*, gen. *rikijas*, dat. \**rikijō*, acc. *rikijan*.

<sup>31</sup> For *hæse* [ʒe] < \**eza* < \**ežō* / \**ažō* cf. *PEŽ* I 292.

<sup>32</sup> The root may have had a high pitch on the tautosyllabic *n*, since no one of more than 60 instances of *swint-* is written with *ī* in the 3rd Catechism; as seen in the Lith. *šveñtas*, the Baltic correspondence was circumflexed – was the high pitch on *n* in Prussian a result of borrowing this word from Polish (*święty*)? Or, if even corresponding Prussian hydronyms *Swyntheynen*, *Swynteseyte* (1340!) have the zero grade, why not to suggest a coexistence of *swent-* (*Swentegarben*, 1351) and *swint-* in Prussian with a “short circumflex” in *swint-*?

<sup>33</sup> For the final \*-*l’an* see 18; for the high pitch on *nā-* cf. Lith. *nūo-* and the spelling with *no-* in the 3rd Catechism (*noseilien* III 45<sub>3</sub>, *noseilin* III 49<sub>21</sub>), which cannot reflect orthographical variation in rendering the short *a* after the dental *n* (not after the labial!) because only a long *ō* alternated with a long *ā* in the 3rd Catechism: *naseilliwingiskan* 117<sub>22</sub> – *noseilewingiskan* 123<sub>17</sub>.

<sup>34</sup> This German borrowing should be corrected in accordance with a fully prussified form *jumprawān* in the 3rd Catechism (III 41<sub>24</sub>).

<sup>35</sup> Pc. pt. ac. *Styienuns* [*stīnuns*] < \**stēnuns*, cf. *stenuns* [*stēnuns*] I 7<sub>16</sub>.

<sup>36</sup> The name of Pontius Pilate is considered to be dative-formed here because of the



preposition *po*, but not because of a false definition of Latin *Pontio Pylato* as if of the Prussian dative, e.g. by R. Trautmann in his APN, 398. Grammatical inflexions tend to indirect genus generalis *-an* in the singular in all three Catechisms. In such a case the language develops in analytical direction with an increasing role of prepositions and other auxiliary words. This is seen in the Prussian “article” *stas* which not only signifies the correct case but also differentiates the accusative singular from the genitive plural in nouns with the same inflexion *-an*. Prussian preposition *po* = *pā* [pā], having incompatible meanings 1) ‘under’, 2) ‘after’, 3) ‘according to’ and probably also ‘in(to) (several tiles)’ (cf. the difference between *under the flood* and *after the flood*), could have been used with at least two different cases in spite of “case-syncretism”. Since both its meanings - ‘under’ and ‘after’ - are found with the accusative as well as with the dative in the Prussian catechisms, and since the same preposition *po* with the meaning ‘under’ requires the instrumental (Prussian ‘dative’) case in Lithuanian (as for ‘after’, Lith. *põ* requires the genitive, not the accusative case), one should regard two instances of ‘under’ with dative in the 3rd Catechism [*po tenesmu giwīt* 43<sub>20/21</sub> ‘under Him (to) live’ and *po stesmu* (with casus generalis) *geitin* 73<sub>16</sub> ‘under (the shape) of bread’] to be correct but all other instances to be incorrect. Latin *o*-stem dat.-abl. *Pontio* is prussified as an *u*-stem dat. \**Põntiju* according to Latin *o*-stem nom. *Pontius*. The circumflex tone on *õ* is expected because of alien super-long tautosyllabic unit. *Pilato* is prussified as an *a*-stem dat. \**Pilāta* < \*(*Pil*)*āt̃* < unstressed dat. \*-*ō* due to formal correspondence to Pr. suff. -*āt* (cf. *dei wuts* [*dei wūts*] I 11<sub>15</sub> < \**deivātas* = Lith. *dievōtas*) with a high pitch as in Pr. suff. -*āt̃*.

<sup>37</sup> The letter *e* in *scresitzt* renders an unstressed short *i*: \**skrizīts*.

<sup>38</sup> This is a past participle active singular masculine form, as seen from *aulauns* II 7<sub>17</sub> and *Aulauuns* III 127<sub>11</sub>; a Lithuanian correspondence *liāutis* ‘to cease’ points to palatalized *l* and the high pitch in the root.

<sup>39</sup> The preservation of *e* (not turned into *a*) in the preverb *en-* in the 1st Catechism pc. pt. pass. *encops* I 7<sub>17</sub> probably (it is in a tautosyllabic unit!) shows the latter being accented; were it so, this should be an evidence of a retraction of accent from the verbal root to the preverb. For the character of tone cf. *ēnstan* III and *PEŽ* I 261.

<sup>40</sup> The doubling of *m* means that the preceding vowel is short, not that it is accented. The quality *a* of the root vowel *e* in the 1st Catechism adv. *Sammay* I 7<sub>17/18</sub> indicates that the 1st syllable was unaccented.

<sup>41</sup> Pc. pt. ac. *lysons* [*līzuns*] < \**lēzuns*, cf. *lesuns* I 7<sub>18</sub> [*lēzuns*] = Slavic \**lěz-* < Balt.-Slav. \**lěz-* (*PEŽ* III 70–71).

<sup>42</sup> Spellings *pykullien*, *tirtien* point to palatal ending of the accusative (cf. 18), i.e. a *īa*-stem \**pikūlīan* > \**pikūl’an* [= *ē*-stem -(*l*)*’en* < \**ēn* (neutralized)] = *ā*-stem \**tīrt’an* < \**tīrtīan* < \**ān*.

<sup>43</sup> *høese gallans* means ‘from deaths’ – a literal translation of incorrectly understood German *von*

*den todten* ‘from the dead = those who had died’ – cf. more correct *esse gallan* ‘from the death’ in III 43<sub>3</sub>, probably instead of dat. \**ēze gāla*. A precise correspondence of German *von den todten* should be Pr. pc. pt. ac. \**ēze aulaũuusi(ma)ns*.

<sup>44</sup> Since this preverb (preposition) comes from contamination of prepositions *ān* / *ēn* and \**už* (cf. Slavic \**vъn*- from \**on* and \*(*v*)*ъz* - PEŽ I 263), its *u*- must have had a circumflex tone; a false *e*- in *ensai rikijs* III 117<sub>23</sub> shows its second syllable to be accented; two instances with *-ai* (III 43<sub>3</sub>, 117<sub>23</sub>) and two instances with *-ei* (I 9<sub>1</sub>, II 9<sub>1</sub>) allow us to treat the spelling *ei* (I Cat. *ey*) as a German orthography rendering [ai], similarly to *key* [kāi] I 9<sub>17</sub> = *kay* I 11<sub>3</sub>.

<sup>45</sup> *Syndens* is a present participle active \**sindants*, cf. *sindats* I 9<sub>1/2</sub>, obviously rewritten from a manuscript with an omitted tilde (meaning *an*) over the letter *ā*.

<sup>46</sup> Preposition *prei* is unaccented in the proclise; an epenthetic *a* after the guttural *k* (*preytickaray*) could have appeared only in the neighbourhood of the accented syllable (cf. its prototype, an euphonic *a* in nom. sg. m. *tickars* III 47<sub>9</sub>). Were the last syllable *-rai* accented, then the preposition *prei*, being at a distance of three syllables from *-rai*, should have been stressed and written separately.

<sup>47</sup> A separate spelling *wyszen mukis* is probably a result of the reinterpreting of the first component \**visa*- in compound nom. \**visamukis* (cf. acc. *wissemokin* \*[*v̥samukin*] II 7<sub>10</sub>, ftn. 24) as an acc. \**visan*. The word *wissemokin* is a *ja*-stem \**visamōkīs* (PEŽ IV 254), its acc. *-in* being a result of contamination with *i*-stems.

<sup>48</sup> The tone as in *kīrkis* III 17<sub>20</sub>, *kijrkin* III 45<sub>4</sub>.

<sup>49</sup> The word acc. *perronisquan*, nom. \**perōnisku* < \**perōniskū* < \**perōniskō* = \**perōniskā* ‘community’ (for its acc. \**-k<sup>a</sup>an* see ftn. 20), is a substantivized Pr. adj. ‘common’ (PEŽ II 268). Were there no differentiation between barytone acc. sg. *-an* = barytone gen pl. \**-an* < \**-ōn* < \**-ōn* and oxytone gen. pl. *-un* < \**-ōn* < \**-ōn* in the 2nd Catechism, Pr. *Perronisquan swyntan* should have been an ambiguous improper translation of German *Die gemeyne der heyligen*: whether a “community of saints”? or a “saint community”? or even some “saint one of communities”? Therefore, an analytical construction with an “article” determining the genitive plural should be reconstructed: *Perroniscon steisan* (*steison*) *swintan* (cf. *Etwerpsennien stēisai Grikan* III 77<sub>8</sub>, although the “article” is out of grammatical agreement in the latter example). Cf. Palmaitis M.L. *Rekreation als Überprüfung der Rekonstruktion* / *Baltistica XXXIII* (1) 43–46, as well as *Grammatical Incompatibility of 2 Main Prussian “Dialects” as Implication of Different Phonological Systems* / *Colloquium Pruthenicum Tertium* 2001, 63–77.

<sup>50</sup> *Etwerpsennian*, here as well as further II 13/14, is accusative of a verbal noun. Vytautas Mažiulis derives its suffixes Pr. *-sena*, Lith. *-sena*, Latv. *-šana* from Balt. adj. m., neut. \**-sĭena* (> \**-sena*) / \**-sĭana*, but f. \**-sĭenā* (> *-senā*) / \**-sĭanā*. He considers segment \**-sĭ-* to be of a modal meaning near to Baltic “proto-future”, but he identifies segments \**-ena*, \**-*

*ana* with corresponding Baltic suff. *\*-ena*, *\*-ana*. As for Pr. suff. *-snā*, V. Mažiulis derives it from a much more archaic (IE) epoch and divides it into modal IE *\*-s-* and IE suff. adj. *\*-no-*, which (i.e. Balt. *\*-na-*) may be traced either in Balt. suff. *\*-ena*, *\*-ana*. For all this cf. PEŽI 153. Nevertheless the difference between *\*-senā* and *\*-snā* may have originated in binomial relation between barytone and oxytone forms in Western Baltic (not in Prussian itself!).

<sup>51</sup> Pr. (Cat.) acc. sg. f. adj. *prabusquan* *\*[prābut<sup>u</sup>sk<sup>u</sup>an]* < *\*prābūtiskan* < *\*-ān* and corresponding *prabitscun* *\*[prābutiskun]* I 9<sub>11</sub> < *\*prābūtiskan* < *\*-ān* have innovative endings acc. sg. *-k<sup>u</sup>an*, *-kun* on the basis of regular accusative *-an* in accordance with nom. sg. *\*prābūtisku* < *\*prābūtiskū* < *\*prābūtiskā*, cf. ftn. 20. For *\*prā-* cf. PEŽ III 340.

<sup>52</sup> The spelling *geywien* *\*[g<sup>e</sup>řw<sup>i</sup>an]* does not show any *ē*-stem acc. *\*gīven* because of the neutralization *e/a* after a palatal consonant. Cf. ftn. 18.

<sup>53</sup> *Thawe* *\*[tāve]* is an *a*-stem singular vocative form of the word Cat. nom. *\*tāv(a)s* (cf. *tāws* III 49<sub>20</sub>, *thaus* GrG, *tawas* III 39<sub>12</sub>) = E *\*tōv's* (cf. *tōwis* E 169) < Balt. *\*tāva-s*. The vocative ending here more likely seems to be a reduced vowel *-ə* than any real *-e* (cf. previous ftn. 52).

<sup>54</sup> Semitic word order [the suffixed 1 pers. pl. possess. Hebr. *-nū*, Aram. *-nā(')* + Koine, Septuaginta → Vulgata] of the German text should be corrected.

<sup>55</sup> Cf. regular *assei* in the 3rd Catechism with the ending of the 2nd pers. sg. *-(s)ei*. For the alternation *-ei* / *-e*, see ftn. 23.

<sup>56</sup> *wirse* *\*[wīrsei]* < *\*vīrt-sei*, *Pareyse* *\*[p'erēisei]*, or *\*[parēisei]* with *a* transferred here from the edition I 9<sub>15</sub> (with *e* > *a* in an unstressed position), are *sei*-optative forms of the verbs inf. *\*vīrstvei* of the root *\*vīrt-* (cf. ps. 3 pers. *wīrst* III 17<sub>21</sub>, Lith. inf. *viřsti*, pt. 3 pers. *viřto*) 'to become' and *\*perēitvei* (cf. *perēit* III 45<sub>11</sub>) 'to come' of the root *\*ēi-*. For the alternation *-ei* / *-e*, see ftn. 23.

<sup>57</sup> A secondary circumflex tone *\*tvāis* < *\*tvāj's* as e.g. in gen. *twaise* *\*[tvāise]* II 5<sub>6</sub> < *\*tvāja-*, cf. dat. pl. *swāimans* *\*[svāimans]* III 87<sub>13</sub> < *\*svājāmans*.

<sup>58</sup> An oxytone stress is testified in *twaiā* III 79<sub>25</sub>.

<sup>59</sup> *ryeky* *[r'ēki]* (cf. *tur=ryetwey* *[turītwei]* II 5<sub>3/4</sub>) < *\*rīkī* < *\*\*rīkī* or *\*\*rīkē* (cf. also ftn. 30).

<sup>60</sup> The tone is as in *quāits* III 51<sub>5</sub>.

<sup>61</sup> *audaseysin* is a *sei*-optative form *audāsei* + refl. *sin* {< *\*si* + acc. *-n* (in accordance with 3 pers. refl. *sien* *\*[sen]* = Slavic *sę*, Pol. *się*)} of the verb inf. *sien audāt* III 57<sub>22-23</sub> < *\*āu-dā-tvei si* 'to happen' (i.e. 'to give itself off for smth.') = Lith. *nu-si-duo-ti* 'idem', formally (not semantically!) corresponding to Slavic Pol. *u-dać się* 'to happen successfully'.

<sup>62</sup> The spelling *nosemien* III 51<sub>6</sub> with the preposition *nō-* accented (cf. *PKP* II 253, 254), probably supports a conclusion that joint spellings *nasemmiey* and *endengan* also render accented prepositions *na-*, *en-* in their turn.

<sup>63</sup> *geytiey* is a misspelling of acc. *\*geytien* (cf. *geittin* I 11<sub>1</sub>, or *geittien* III 53<sub>1</sub>). The gemination

in *geittin* I 11<sub>1</sub>, a word which never occurs with the circumflex *ēi* in the 3rd Catechism, is hardly compatible with the acute *eī* (cf. Croatian *жѣто*); therefore *geittin* seems to have had the same “short circumflex”, as *dēiws*, *dēinan*, cf. also *segeitty* I 13<sub>10</sub>, I 15<sub>2</sub> (see fn. 4).

<sup>64</sup> *Schian deinan* ‘this day’ < acc. *šan* (< \**sjan*) + acc. temp. *dēinan*.

<sup>65</sup> *etwerpeis* \*[etvēr̥p̥’ais] < \**etvēr̥p̥jais* is a Prussian 2nd person singular imperative form (< Indoeuropean *ei/oi*-optative + 2 pers. sg. -s) of the *ja*-stem verb inf. *etwiērpt* III 55<sub>11</sub> < \**etvēr̥ptvei*, 3 pers. ps. *etwiērpei* III 45<sub>21</sub> \*[etwēr̥p̥’a] = \*[etvēr̥p̥’ai] = \*[etvēr̥p̥’e] = \*[etvēr̥p̥’ei] (for the neutralization *e/a* after a palatal consonant cf. fn. 18, for alternations *e/ei*, *a/ai* cf. fn. 23) < \**etvēr̥pja*.

<sup>66</sup> 3 pers. pl. ps. *atwerpimai* \*[atvēr̥pimai] (cf. *etwēr̥pimai* III 53<sub>21</sub>) demonstrates: 1) Occasional broadening of the neutralization of the phonologic opposition of phonemes /e/ : /a/ from its regular position after a palatal consonant (cf. fn. 18) onto the initial position, similarly as in some Lithuanian dialects (e.g. *ēglė* / *āglė*, *eketė* / *aketė*, cf. LD § 117–121); 2) For Prussian Catechisms typical generalization of the thematic vowel -a after a palatal final stem consonant (i.e. in the *ja*-stem verbs) as -i: Pr. \*-(C)*jamai* > \*-(C’)*amai* > -(C)*imai*. Further generalization onto the *a*-stem forms also occurs: *auganimai* III 55<sub>23</sub>, *bebinnimai* III 29<sub>3</sub>, *immimai* III 33<sub>10</sub>, etc. (nevertheless, there are also instances of a preserved thematic vowel, as e.g. *perweckamai* III 29<sub>13/14</sub>, *poprestemmai* III 65<sub>22</sub> \*[*paprestamai*], a possible *ja*-stem *klantemmai* III 29<sub>3</sub>, etc.). In spite of a rare Latvian *ā*-stem 1 pers. pl. dial. *zinim* (instead of *zinām*), what may be of some archaic Indoeuropean origin (\**žīnmē* < \**ǵn̥-nə-mē*, see VG 232), Pr. (Cat.!) *ersinnimai* III 65<sub>18/19</sub>, *posinnimai* III 29<sub>5</sub> seem to be only a later accommodation to the type (*imm*)*imai* (VG 324<sup>1</sup>). In Prussian Catechisms the generalization of -*imai* is parallel to the neutralization *a/eli* in palatal accusative endings -*ien(s)*, -*ian(s)*, -*in(s)* in nouns (cf. also fn. 18). As in nouns, the spread of *i* after a palatal consonant may be a result of the influence of *i*-stem forms, cf. e.g. *turrimai* III (the single form, 20x) as a pattern for the verbs.

<sup>67</sup> (*ni*)*wedeys* possibly renders Pr. \**vedais*, *ey* being a German spelling for \**ai* (cf. V. Mažiulis PKIG § 57). It is a 2nd person singular imperative form (for an alternative reconstruction of imp. \**-eis* cf. PKIG § 236) of an *a*-stem verb *westwei* II 5<sub>7</sub>, III 27<sub>14</sub> of the root *ved-* (cf. Lith. inf. *vèsti*, 3 pers. ps. *vėda*, pt. *vėdė*, Slavic inf. *vesti*, 1 pers. sg. ps. *vedo*). Cf. also fn. 84.

<sup>68</sup> Being either of the *ēja*- (so V. Mažiulis PEŽ II 48) or *īja*-stem (cf. Latvian *izruocīt* with a similar meaning), this verb has only a contracted form of the imperative: *izrankeis* < \**izrankējais* vs. \**izrankījais*. In both instances the resulting tone proves to be circumflex: *izrankēis*, *izrankīis* [izrank<sup>ē</sup>īs].

<sup>69</sup> The gemination *ss* in *æsse* shows that the previous vowel is short. It does not show any quality of the letter *s*. Cf. fn. 31.

<sup>70</sup> The tautosyllabic *ar* should have a circumflex tone because of a circumflex in Latvian super-long *vārgs* and in Lithuanian *vařgas* [but note Lith. *vėrgas* with a rare acute metatony (?)] and in corresponding Slavic *бѣрогѣ* etc. The fact that this word does not occur with a sign of length on *ā* in the 3rd Catechism reminds of similar forms *dēiws*, *dēinan* (cf. 4, 63). This allows to assume a “short” circumflex in the Prussian *wārgan* too.

<sup>71</sup> *Emmen* instead of *\*Amen* was obviously produced by a “tolke” in accordance with Pr. *emmens* II 9<sub>16</sub> ‘name’.

<sup>72</sup> *Jsus Chricstus* *\*[Īzus Krikstus]* is a fully Prussified form: with *\*jē- > \*jī- > \*ī-* in *\*Īzus* and with Pr. *\*k* inserted before Pr. *\*ks* in *\*Kri(k)stus*: cf. Lith. *krikštyti*, *krikštas* with an inserted *k*. Pr. *-u-* in the nominative (occasionally corresponding to and influenced by Latin nom. *-us*) is “euphonic”, cf. fn. 15.

<sup>73</sup> This verb is testified to as the 1st, 3rd sg. ps. *billā*, *billē* and *billi*, the 1st (= the 3rd) sing. pt. *billai*, *billa*, *billē*, the 1st pl. ps. *billēmai*, but the inf. *bilītwei*, pc. pt. ac. *billiuns*, pc. pt. pass. *billiton* in the 3rd Catechism. The latter three forms, supported with *billē* and *billēmai*, indicate the *ēja*-stem with inf. *\*bilētvei > bilītwei* and with ps. *\*bilēja* (after the reduction of the short endings) *> \*bilēi = \*bilē* (for the alternation *-ēi/-ē*, *-ei/-e* as well as *-āi/-ā*, *-ai/-a*, see 23). These are also forms of the preterite, the same reduction having also taken place in the preterite in the suffixal as well as the root thematic verbs because of the coincidence of temporal inflections. On the one hand, the long ending of the 1st person singular in the ps. *\*-ō > \*-jō > \*-a* coincided with the *ā*-stem 3 pers. ps. *\*-ā > -a* and the 3rd pers. pt. *\*-ā > -a*, and therefore it was generalized on the 3rd and then the 2nd person in the present with the subsequent generalization of *-a* on the 2nd and the 1st persons in the past, too. Differentiation of the past and present verbal forms remained only in the infxal and similar verbs with strongly different temporal stems (those stems, which differed from each other in root vocalism, began to level it in their turn). This could not stop the spread of participial temporal constructions which ousted the finite personal forms. As for the verb *bilītwei*, its forms, recorded with the letter *a*, simply indicate that **the Prussian / was palatal** since the neutralization of *a* and *e* after the palatal consonants took place in Prussian similarly to Lithuanian. Such forms do not point to any *ā*-stem Prussian verb *\*bilā-twei* similar to Lithuanian *bylōti*. The single recorded verb is *\*bilētwei*, also represented in pl. *billēmai* III 131<sub>15</sub> [*billēmai = bilēimai* (cf. the spelling *waitaintins* III 87<sub>12</sub>!)] *< \*bilējāmai*. An occasional form *billi* III 107<sub>23</sub> is an *ija*-stem (Klusis 40) counterpart as in Lithuanian *dūlėja / dūlėja*, i.e. it is just the same as *turri* or *druwi* in the 3rd Catechism (cf. 26; Pruss. *turri* does not correspond to Lith. *tūri*, since short vowels could not be preserved at the end of the word; the only correspondence to Lith. *tūri* in Prussian is the form *tur* of the 1st Catechism).

<sup>74</sup> It is a nominalized comparative form of the adjective ‘younger’; the root *mald-* occurs several times in the 3rd Catechism but never with a sign of circumflex length over the letter *a*. Since this root appears to be circumflex in Slavic (cf. *мѡлогѡ*), one can treat its circumflex as “short” in Prussian: *māld-* (cf. 4, 65, 70).

<sup>75</sup> There is an acute tone of the pure imperative inflections *-eis*, *-eiti* here; the root manifests in its zero grade *i*.

<sup>76</sup> The form *pogūnans* III 59<sub>15</sub> shows *poganans* I 11<sub>12</sub>, *poganens* II 11<sub>13</sub> to be samples of Polonisms in spoken German of the Prussian clergy. An authentic Prussian correspondence of the said Prussian (not German) Polonism should have been *\*pagūnans* < *\*pagōnans* from Polish *pogan*, as in III 59<sub>15</sub>.

<sup>77</sup> The spelling *Assa* renders Pr. *\*ēze* (cf. ftn. 69) showing weakness of the opposition /*e*/ : /*a*/ in the onset, cf. ftn. 66.

<sup>78</sup> Pr. *bytis ydi* is a compound *\*[bit<sup>i</sup>sēdi]* (for a shortened *i* in the 1st unstressed syllable cf. *betten* with a gemination in I 13<sub>13</sub>) < *\*[bīt<sup>a</sup>sīdi]* < gen. attr. *a*-stem *\*[bītas]* < *\*[bētas]* + *i*-stem nom.-acc. n. *\*[īdi]* < *\*ēdi* (cf. a compound nom. *buttastaws* III 73<sub>9-10</sub>, *butti tāws* III 27<sub>3</sub> ‘pater familias’). The neuter gender and an *i*-stem may be reconstructed due to instabile masculine / feminine gender in the 3rd Catechism: nom. f. *īdai* III 75<sub>23</sub>, m. *īdis* III 75<sub>14</sub>. An unstressed short *i*-stem inflection nom.-acc. *-ī* in *\*[bit<sup>i</sup>sēdi]* was not apocopated due to systemic reasons: cf. an *i*-stem adj. nom.-acc. sg. *arwi* III. The title appears to be explicated in accordance with anaphoric *\*ēze sakramētan*: ‘About the Sacrament, [i.e. about] the Evening Meal’. Cf. also ftn. 90.

<sup>79</sup> This is the same instance as *weddēdin* III 101<sub>17</sub>. The form *prowela* belongs to an *a*-stem verb reflected in the participle *prawiltis* III 75<sub>2</sub>. Both verbs express momentary actions, having nothing to do with iterative-intensive suffix *-ēja*. Since the letter *e* points to *i* of the verb *prawilt-* as to an unstressed vowel, stressed must be either the ending *-a* or the prefix. There are no data showing the retraction of accent to the prefix here, therefore one must restore an intonational syntagm *prawilādin* with a restored length (cf. ftn. 73 on the evolution of the temporal personal endings) and with accent automatically attracted to the long syllable (an earlier prototype of such a syntagm must have been *prawilādin*). The tone is expected to be a ‘restored’ circumflex. All this suggests that there were no oxytone forms of the finite verb in the Prussian dialects of the catechisms. The preterite of the verb *westwei* must have ended in an unstressed II, III *\*-i* < *\*-ī* < *\*-ē*, the form with the final *-ē* being possible only before an enclitic or before the formant *-ts* of the relative mood (see further 80). The “restoration” of the long final inflection seems to have taken place also under the secondary accent, the stress being retracted to the verbal prefix: *ismigē* [īzmigē] III 101<sub>13</sub> (for the accented prefix cf. Endzelin *APG* § 2d), if it is not a simple *ēja*-verb synonymous

to the root-verb \**enmigtwei* [cf. *enmigguns* III 81<sub>22</sub> and a neutralization of the present tense *užmiẽga* (not a dialectal form of the verb *užmìgti*!) / *užmiñga* ‘falls asleep’ of the *ōja*-verb *užmiegōti* ‘to be asleep for a long time’ and of the root-verb *užmìgti* ‘to fall asleep’ in modern corrupted Lithuanian].

<sup>80</sup> Finite forms of the verb *ĩmt* III 99<sub>14</sub> are ps. / pt. (?) *imma*, recorded resp. in III 107<sub>15</sub> / 75<sub>2</sub>. A similar form with the final *-ts* occurring in *immats* III 75<sub>7</sub> and in *ymmits* I 13<sub>5</sub>, *ymmeits* II 13<sub>3</sub>, one can reconstruct a historical ending \**ē* > \**-ī* of the preterite (\**imē*) in *ymmits*, *ymmeits* corresponding to *-ē* in Lithuanian (*ẽmẽ*). Since in the form *poquoitēts* III 12<sub>73</sub> [which cannot be the incorrectly used form of the past participle passive because of its *-ēts* (not *-ĩts*!)] *-ē* = *-ēi* < \**-ēja*, the formant *-ts* seems to have been added in some newest epoch, historical inflections having been reduced already.

Since forms with the formant *-ts* occur in narrative contexts, a formal identity of *-ts* (although occurring after the present forms, too) with the masculine termination of the past participle passive reminds us of a present participle origin of the Latvian narrative forms in *-ot*, which in their turn are used both in the present and in the preterite. Therefore, the narrative meaning of the said Prussian forms in *-ts* allows to assume a corresponding category of the relative mood in Prussian too. Forms in *-ts*, which first appeared due to some specific meaning of the Indoeuropean perfect participle in Prussian, were generalized both in Prussian present and preterite (Kluis 42).

<sup>81</sup> Forms mod. rel. pt. *dinkautzt* II 13<sub>5</sub>, *dinkaucz* II 13<sub>14</sub> = *dinkauts* III 75<sub>3</sub> \**[dīnkauts]* and *dayts* II 13<sub>6</sub>, *daits* II 13<sub>14</sub> \**[dāits]* come from pt. 3 pers. \**dīnkau* (< \**dīnkavā*), \**dāi* (< \**dājā*) + innovative formant \**-ts* (see previous ftn. 80).

<sup>82</sup> Pr. mod. rel. pt. *lymucz* = *līm-* III 75<sub>3</sub> < \**līmūts* (cf. above 80) < 3 pers. pt. \**līmū* (< \**līmā*) or \**līmū* (with a secondary length, cf. ftn. 13, < \**līmā*) + \**-ts*.

<sup>83</sup> Pr. dat. pl. *swaimans* I, *swaymans* II, *swāimans* III 87<sub>13</sub> \**[svāimans]* is a historically syncopated dat. pl. \**svajamans* of the root West Balt. \**sva-*, nom. Pr. *swais*, cf. Slavic *svojь*, but East Balt. Lith., Latv. *sav(a)-*.

<sup>84</sup> Pr. mod. rel. pt. *bylaczt* II 13<sub>7</sub>, *bilats* II 13<sub>15</sub> = *billāts* III 75<sub>4</sub> \**[bilāts]* < pt. 3 pers. \**bilāi* = \**bilā* (< \**bilājā*, cf. 73, 23) + \**-ts*.

<sup>85</sup> The difference in suffixes of the imperative forms 2 pers. pl. *ymayti* \**[imaiti]* vs. *ydieyti* \**[īdeiti]* reflects difference in thematic (\**im-a-* + zero grade imp. \**-i-*) and athematic (\**ēd-* + full grade imp. \**-ei-*) derivation. Cf. also ftn. 67.

<sup>86</sup> The word *stwen* 13<sub>8,16</sub> calques German (*Nemet*) *hin* and is alien here.

<sup>87</sup> This is one intonational syntagm with a stressed preposition, as in *pėrwans* III 75<sub>5</sub>.

<sup>88</sup> The spelling *ae* in pc. pt. pass. *daeczt* ‘given’ possibly renders a very distinctive long *ā*: \**dāts* < \**dā̃-tas*, cf. *dāts* III 75<sub>5</sub>.

<sup>89</sup> A comparison of spellings *Steweyden segeyti* II 13<sub>10</sub>, *Stewidan segeyti* II 15<sub>2/3</sub> with *staweidan segeitty* 13<sub>10</sub> and *steweydan segeitty* 15<sub>2</sub> shows that unaccented reduced *a* (\**stav<sup>e</sup>īdan*) might be recorded as *e* due to the influence (regressive assimilation) of the subsequent palatalized consonant [*stə, s – ° st'ə, s'ə / 'w<sup>e</sup>ī, g'ēi*] – an idea of Aleksas Girdenis). Pr. imp. 2 pers. pl. *segeyti* < \**segējaiti*.

<sup>90</sup> The letter *e* corresponds to the vowel *i* in unstressed position: cf. further *minisan* II 15<sub>3</sub> \**[minīsan]*. This construction with preposition *prei* (*premayien menisan*) is obviously calqued from German (*zu meynem gedechtnis*) and therefore may be replaced with a Baltic partitive genitive construction, sufficiently recorded with this verb in the works of Jonas Bretkūnas (Bretcke – a large number of Prussicisms indicate Prussian to have been his native language) as well as in the works of other writers in Prussian Lithuanian – cf. *atmen prisakimū io* Psalm 101 by Bretkūnas or *atsimink savo galo* by Donelaitis.

<sup>91</sup> The spelling *bitans ydi* renders \**bitas ydi* with all probability. It might be corrected into nom.-acc. n. \**bitas ydi* \**[bitasīdi]* with a short unstressed final *-ī* retained due to systemic reasons (cf. 78).

<sup>92</sup> Pr. pron. demonstr. nom. sg. m. *Sis* (1x) ‘this’ exclusively corresponds to archaic West Balt. \**si-s* ‘idem’ and Slavic *sb* ‘idem’, but East Baltic Lith. *šis* ‘idem’ [satemic forms of IE demonstr. \**k'i-s* (> Baltic \**ši-s*), oblique \**k'io-*]. Initial \**s-* < Balt. \**š-* in Prussian and in Latvian was substituted with \**š-* in levelling paradigms according to oblique \**šja-* < \**sja-*: Pr. nom. schis I 13<sub>17</sub>, schis III 75<sub>10</sub> etc. and acc. schan I 5<sub>6</sub>, schian II 11<sub>2</sub>, schan III 49<sub>17</sub> etc., cf. Latv. nom. sg. *šis*, acc. *šo*.

<sup>93</sup> An *a*-stem acc sg. m. *kelkan* II 13<sub>13</sub> and as if an *i*-stem nom. sg. *kelkis* II 13<sub>17</sub>, which may be treated as an *a*-stem \**[kelk<sup>i</sup>s]* = \**[kelk<sup>a</sup>s]*, is a Prussicized German word *kelch* (cf. *kelchs* I 13<sub>17</sub>) with a possibly palatal *ch* after German palatal *l*, cf. a Polonized variant *kielich* > Lith. dial. *kižlikas*.

<sup>94</sup> Pr. *neuwenen* is a pronominalized (“definite”) contracted form nom.-acc. n. \**nāunan* ‘new’ (erroneously spelled *neuwe-* in accordance with corresponding German word) < \**navan-an*, Slavic *nov-*. Cf. acc. *naunan* III 62<sub>2</sub> (as well as a generalized innovation nom. *nauns* III 75<sub>10</sub>). In this instance (similarly to several instances observed here earlier) one may assume a “short circumflex” *-āu-* since this root occurs several times in the 3rd Catechism with no sign of the tone. Had the high pitch been possible, at least once it should have been marked on the second component of the diphthong *-aū-* (there is no evidence for a “short acute” in the monuments of Prussian).

<sup>95</sup> High pitch must be restored in accordance with Lith. *lėjo, lėjo* < \**lēj-*; Pr. *i* in *praliten* comes from \**ī* < \**ē* since this past participle form was constructed according to an innovative infinitive, \**pralētwei*, corresponding to a shorter variant (with *-ē*) of the



present and preterite form *\*pralēi* / *\*pralē̃*. Otherwise Mažiulis *PEŽ* III 342.

<sup>96</sup> An obvious German calque *pray attwerpsannan grekun* (cf. 87) is to be replaced with a classical Baltic dative construction.

<sup>97</sup> Pr. pron. pers. 2 pers. pl. nom. *joes* ‘you’ seems to render a diphthongized pronunciation of the long *ū* as *yous* I 15<sub>3</sub>, *ioūs* III 89<sub>5</sub> < Balt. *\*jūs*, cf. Lith., Latv. *jūs*.

<sup>98</sup> Pr. 2 pers. pl. *puietti* *\*[p<sup>o</sup>ū̃jati]* < *\*pōjatē* is an indicative present of the verb inf. *poutwei* III 73<sub>17-18</sub> *\*[p<sup>o</sup>ūtvei]* < *\*pōtvei* ‘to drink’, cf. Lith. *puotà* < Balt. lengthened grade *\*pō-*, but Slavic zero grade *piti*, caus. *poiti* < IE *\*pōi-* / *\*pī-*: *\*pō-*



**PRUSSIAN CATECHISMS**  
THE THIRD PRUSSIAN CATECHISM:  
MARTIN LUTHER'S ENCHIRIDION  
1561



ENCHIRIDION.

Der Kleine

**C**atechismus

Doctor Martin Lu-  
thers / Deutsch und Preussisch.

Gedruckt zu Königsberg in Preussen  
durch Johann Daubman.

M. D. LXI.





W Gottes

genaden Wir Albrecht der  
 Elter Marggraff zu Branden-  
 burg / in Preussen / zu Stettin / inn  
 Pomern / der Cassuben vnd Wien-  
 den Hertzog / Burggraff zu Nüren-  
 berg vnd Fürst zu Rügen / etc. Ent-  
 bieten Euch vnsern Getrewen vn-  
 terthanen / wes standes jr seich / vnd  
 allen andern vnsern gnedigē Gruß  
 vnd gewogen willen. Vnd geben  
 hie mit in Gnaden zuerkennen / das  
 nach dem / wie der Heilige Petrus  
 auß seiner eignen erfahrung erinnert /  
 Gott die Person nicht ansieht / son-  
 dern in allerley volck / wer in fürch-  
 tet / vnd recht thut / der ist ihm ange- Acto. 10  
 nem / sich auch nichts weniger denn

\* 4

Christen gebüren wöll / daß irgent  
 ein Volck / wie alber vnd einfeltig es  
 sonst sein mag / zuuerachten / son-  
 dern viel mer Christlicher lieb / vnd  
 demut nach dahin zu trachten / das  
 dem selbigen auß Gottes heiligem /  
 vnd allein Seligmachenden wort  
 notturfftiger vnterricht gescheh / wie  
 es Gott der gestalt er sich in seinem  
 lieben Son Ihesu Christo offen-  
 bart / recht erkennen / vnd fürchten  
 sol / vnd also allein inn warem glau-  
 ben ahn Christum vor Gott ange-  
 nera vnd wolgefellig werde.

Derhalben Wir auch in Vnse-  
 rer Regierung bißher zugleich für  
 alle vnserer liebe / vnd getrewe vnder-  
 thanen / vnd die geringsten so wol /  
 als für die fürnehmsten / diese vortref-  
 liche



liche fürsorg / welche vns von Gott  
 auferlegt ist stetigs getragē haben/  
 Damit sie nicht / wie sie in mancher-  
 ley Sprachē zerteilet sein / also auch  
 in mancherley Lehr / vnd Glauben  
 vnterschieden weren / sondern nach  
 gelegenheit vnsers Fürstenthumbs  
 vnd Unserer vnderthanen / vnd vnt-  
 tersassen höchster notturfft in man-  
 cherlei vnterschiedlichen Sprachen  
 die einige warhafftē Göttliche / Him-  
 lische lehr / so in der heiligen Prophe-  
 ten / vnd Apostel schrift verfasst ist  
 rein vnd lauter geprediget / vnd da-  
 durch inn einigkeit des Glaubens /  
 auch ein einige ware Kirch / oder hei-  
 lige Gemein / Gott dem Allmechti-  
 gen versamblt / vnd erbawet / vnd  
 niemandt solches nötigen trosts sei-  
 ner Seelen beraubet würde.

Und dieweil wir anfenglich son-  
 derlich vnter den Sudawen / vnd  
 Preussen allerley Heidnische aber  
 glauben vnd mißbreuch befunden /  
 haben wir zu außreutung derselben /  
 wie auch des Antichristischen einge-  
 rissen gewels / vielfeltige Christli-  
 che mittel vnd weg / zu welchem auch  
 Gott seinen segē gnedigst verliehen /  
 gebrauchet vnd je alberer vnd einfel-  
 tigere leuth sie sonst sind / desto mer  
 iren Pfarrkindern / vnd Seelsor-  
 gern / welche wir ihnen zugeordnet be-  
 folgen / das sie in betrachtung solcher  
 ihrer Pfarrkinder einfalt die reine  
 Christliche lehr auch auffo einfel-  
 tigst vnd deutlichst wie sie der twer  
 vnd hochbegabte Man D. Luther  
 seliger gedechtnus / in seinen kleinen  
 Cate-

Catechismum verfaßt / fürtragen  
 sollen / Doch kommen Wir in ersa-  
 rung / das es gleichwol noch iñer et-  
 was gemangelt / das wenig prediger  
 so solcher sprachen kündig / wie auch  
 noch / bißher bei ihnen sein gewesen vñd  
 fast alle durch Tolcken not halbé ha-  
 ben predigen müssen / Dann ob wol  
 die Lehr an ihr selbst klar verfaßt /  
 können wir doch crachten / das sie  
 vmb solcher vermengung beyderley  
 Sprachen willen / sonderlich bey sol-  
 chem einfeltigen volck sehr vnuer-  
 stendiglich lautet / vñd souiel destet-  
 mehrer / je vnuerstendiger bißweilen  
 die Tolcken sein / welche / wie Wir  
 berichtet werden / vielmals auch gar  
 ein anders / dann welches die Pfar-  
 herrn im Teutschen vorgesagt / in ir  
 er



er Preussischen sprach nachdoleten  
 Daher Wir dann bewogen sein das  
 Wir den kleinen Catechismum D.  
 Lutheri für Unsere Preussische  
 Kirchen auß der Teutschen inn die  
 Preussische sprach haben transferie  
 ren lassen / damit solches Tolckens  
 je lenger je weniger von nöten sey.

Vermanen derhalben alle / vnd  
 jedere Unsere Ertzpriester / Vfar  
 herrn / Prediger vnd Kirchendiener  
 welche in iren befolhenen kirchspilen  
 Preussische leuth vnter sich haben /  
 das sie es auch an ihnen nicht man  
 geln lassen / sondern in betrachtunge  
 ires beruffs / vnd der hohen not ihres  
 armen Preussischen kirchenvolcks /  
 für welches der ewige Son Gottes  
 so wol / als das aller sürnembst / sein  
 heylig

heilig Blut vergossen hat / souiel im-  
 mer möglich sich beflüssigen / das sie  
 nach hiemit gegeben / vnd vorange-  
 druckter anleitung / wie man die  
 Preussische sprach verstendiglich le-  
 sen sol / auff alle Sontag auß solche  
 Preussischen Catechismo ein stück /  
 als jetzt die Zehen Gebot / Das an-  
 der mal den Christlichen Glauben /  
 vnd also fortan / biß er gar zum endt  
 gebracht / vnd alsdenn wider ange-  
 fangen werd / selbst von der Cantzel  
 fein deutlich ablesen lernē / oder aber  
 ire Colcken / wo die lesen können / für  
 lesen lassen / Auch deßer fleüssiger  
 ire Preussische Kirch Kinder / was sie  
 auß solchem stetten Ablesen gefast /  
 zuuerhören keine beschwerd tragen /  
 damit jren solche nötige lehr / der sie

\*\* ja

ja / wo sie anders wollen selig werden nicht entperen können / zum treulichsten eingebildet / Den Verrecktern aber der grosse dorn Gottes / sambt der ewigen verdammnis / Darin sie sich selbst werffen / mit höchstem ernst aus GOTTes wort wol außgestrichen werde.

Vnd damit auch die Kindertauff vnd Erbetrewung mit grösserm nutz vnd andacht für ohin bey dem Preussischen volck geschehen mögen / haben Wir derselben Formen / wie sie Unserer Kirchenordnung einuerleibet / gleicherweis in die Preussische sprach neben solchem Catechismo verdolmetschen lassen.

Sonderlich

Sonderlich aber sollen die Pfar  
 herrn / wo Schulen seind / fleussig  
 auffsehen haben / das Offtgemelter  
 kleine Catechismus Lutheri in ben-  
 derley Sprachen / als einen Son-  
 tag Teutsch / den andern Preussisch  
 von den Schülern öffentlich inn der  
 Kirchen vor dem Altar / entweder  
 zu Morgens / oder des Abends zur  
 Vesper / vor / oder nach der Predig /  
 wie es an einem jeden ort am gelege-  
 sten sein mag lauch Unserer Kirch-  
 enordnung recitiert werde. Das der  
 eine Knab von einem stück des Ca-  
 techismi allwegen frag / Der ander  
 aber laut vnd deutlich antwortgeb /  
 vnnnd man also durch alle Son-  
 tag / vnnnd Feyer tag vnnn Einem  
 Stück zum Andern forch fahr /  
 \*\* ij biß



biß der gantze Catechismus also abwechselter weiß in bedenn Sprachen volendet/ vñnd auff ein newes wider angefangen werd.

Vñnd wo schon nicht gemeine Schulen sein/ wollen Wir vns doch zu Vnsern Vfarhern solcher orbt/ der Gottseligkēy trew vñnd fleisses versehen haben / das sie darob sein werden / darmit solche Christliche vbung der jugent nicht gar vnterlassen / sondern gleichwol durch etliche Knaben/ welche in iren Kirchspilen am besten darzu zuunterweisen/ oder aber auffs wenigst durch ihre eigene kinder / vñnd Haußgesind erhalten werd. Dann neben dem/ das solches den Alten zu einer anrentung billich



billich geschicht / hoffen Wir / das  
 auch dauon durch Gottes segen / mit  
 der zeit / sonderlich ein feine Christ-  
 liche / wolgezogene Preussische ju-  
 gent erwachsen vñ also solch Preu-  
 sisch / vñnd zum theil Barbarisch  
 volck / je lenger / je mehr mit Gotse-  
 ligkeit / vñnd allerley guten sitten / ex-  
 polirt / oder außgeschmückt sol wer-  
 den / Sintemal Gott zu aller zeit  
 am meisten auß dem munde der vñ-  
 mündigen / vñnd Zeuglingen / das ist  
 solcher alberer einfeltiger leuch ihm  
 ein lob zurichtet. Da dagegen seine  
 Götliche weißheit gemeiniglich den  
 Weisen / vñnd Klugen dieser welt /  
 weil sie viel zu stolz darzu sein / dann  
 das sie es solten annehmen / verborgen  
 bleibet.

psal. 5.  
 Mat. 23

Mat. 11  
 1. Cor. 1.

Derwegen

Derwegen Wir auch zum be-  
 schlus die Pfarherrn hiemit wider-  
 umb vermanen/ Das/ wo sie inn sol-  
 chem verhören/ vnd fleissigem auffse-  
 hen der Jugend/ Sinnreiche/ vnd  
 wolgeschickte Preussische Knaben/  
 so vor andern zum Studirne tüchtig  
 vermercken / sie ihre Eltern dahin  
 weisen wollen/ das sie solche ire Kin-  
 der zu der Schul/ wie sie von Gott  
 darzü begabet fleissig halten / vnd  
 wo sie nicht des vermögens sein/ Uns  
 auch solches vermelden / Dann wie  
 wir Uns des zufürderung Göttlich-  
 er Ehren / vnd Unserer vntertha-  
 nen wolart in Unserer Kirchenord-  
 nung erboten / also wollen wir Uns  
 solcher armen Preussischen Kna-  
 ben

ben in allen genaden annehmen / vnd  
 sie als Unsere Stipendiaten / so  
 lang versorgen vnd bey ihrem Stu-  
 dieren erhalten / biß sie endlich zum  
 Kirchendienst / oder Predigampt  
 zu gebrauchen / Vnd weyl sie der  
 Preussischen sprach kundig / vnd  
 keiner Dolcken bedürffen / desto  
 mehr nutz vnd frucht im Unsern  
 Preussischen Kirchen schaffen mö-  
 gen / ꝛc.

Dann Wir je nichts mehr von  
 GOTT wünschen / oder begeren /  
 dann das die auffgegangene reine  
 Christliche Lehr des Heiligen E-  
 uangelij nicht wider vntergehe /

sondern

sondern je lenger je mehr vnter Un-  
 serm gantzen Fürstenthumb erbrei-  
 tert werde/wachse/vnd zunem/ vnd  
 der gestalt/wie Wir sie gehabt/auch  
 auff Unser Nachkommen/sambt al-  
 lerley anderer zugleich Zeitlicher/  
 vnd Ewiger wolffart gebracht/  
 vnderhalten werd/zt. Ge-  
 geben zu Königsberg / im  
 Jar / 1 5 6 1.  
 Den 4. Marti.



**Der Kleine Cate-**  
**chismus Doctor Martin Luthers**  
**Deutsch vnd Preussisch / vor die**  
**Pfarrherr auff dem Lande / die Einfeltigen**  
**daraus zu vnterweisen vnd die Jugent**  
**darinn zu üben / damit sie erlernen**  
**mögen / was ihnen nützlich ist**  
**zu ihrer Seligkeyt.**

**Darneben das Crew vnd Tauff-**  
**büchlein / wie solches in der Kirchenordnung**  
**jetzund im Land zu Preussen gehalten würdt.**

**Stas Rikuts Catechismus D.**  
**M. L. Mikskai bhe Prūsiskai / prastans Pre-**  
**dikerins no tautan / Stans Längiseilingins prei**  
**powaidint / bhe stan Maldūnin enstefinu prei**  
**iaukint / kai stai ismukint massi / ka tennēi-**  
**mons enterpon ast / prei tenneison**  
**Deiwūtiskan.**



**Preistefinu Das Lübi bhe Cristisnālaistkas /**  
**kāigi stas subs en stefinu kirkis teikūshan / tēnci**  
**en Prūsiskan tautan laikūts wüfst.**

**Anno M. D. LXI.**

*David Brauh*  
 S. R. H. A. C. A. & P. M. A. 1714.

### III 17

- 12:** Stas Likuts Catechismus D.  
**13:** M. L. Mixkai bhe Prūsiskai / prastans Pre=  
**14:** dickerins no tautan / Stans Lāngiseilingins prei  
**15:** Powaidint / bhe stan Maldūnin enstesmu prei[-]  
**16:** iaukint / kai stai ismukint massi / ka tennēi=  
**17:** mons enterpon ast / prei tenneison  
**18:** Deiwūtiskan.  
**19:** Preistesmu stas Lübi bhe Cixtisnālaiskas /  
**20:** kāigi stas subs en stesmu kīrkis teikūsnan / tēnti  
**21:** en Prūsiskan tautan laikūts wīrst.  
**22:** Anno M. D. LXI.

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*12 The Small Catechism [by] D. 13 M. L. in German and in Prussian / forthose Prea=  
14 chers in country / [to] The Simple-minded at [= to] 15 Show / and the Youth in-it at [= to]  
16 train / in\_order they learn can / what for= 17 them useful is / at [=for] their  
18 Bliss. 19 To-that [= besides] the Wedding and Christeningbook / 20 as that [it]self in this  
ecclesial order / now 21 in Prussian country adopted becometh. 22 Anno M. D. LXI.*



### III 17

**12/13:** Daktōras<sup>1</sup> Martīnas Lùtheras

**12/13:** Líkuts Katekìsm<sup>u</sup>s<sup>2</sup> mīkskai<sup>3</sup> be prūsiskai, Per prè-

**14:** dikerins nō tautan, ļāngiseilingimans<sup>4</sup>

**15:** pawaidīnt<sup>5</sup> be maļdūnin prei<sup>6</sup> stèsmu prei-

**16:** jauķīnt, Kai tenēi mazīļai izmukīnt<sup>7</sup>, ka tenēi-

**17:** mans ast ėnterpan per tenēisun

**18:** deiwūtiskan<sup>8</sup>.

**19:** Prei stèsmu stas Ļūbi- be Krikstisnāļaiskas<sup>9</sup>,

**20:** kāigi stās subs en ķirkis teikūsna<sup>10</sup> tēni

**21:** en Prūsiskai tāutai<sup>10</sup> pastāna ļaikūts<sup>11</sup>.

**22:** Anno M. D. LXI.

<sup>1</sup> A Latin word with 2 “o”. Since /ō/ may be only long in Prussian, in Prussianicized words an unstressed foreign o should be rendered as a, cf. Lith. *dāktaras*.

<sup>2</sup> An euphonic u in the ending nom. sg. m. -*sms*.

<sup>3</sup> Av. *mīkskai* < \**mīksiskai*. Cf. also *prābutskai* III 63<sub>20</sub>, *prābutskan* III 43<sub>11</sub> etc. < \**prābūtisk-*. Cf. ftn. 36, 71.

<sup>4</sup> Acc. endings with a palatal, -*C'an*, -*C'en*, -*C'in*, merged at least in Samlandian (ftn. 18), but *l* was palatal in late Prussian (there is no differentiation in spelling between *laik-* and (*au*)*lau-*! cf. also *a*-stem acc. pl. *kaūlins* III 101<sub>19</sub> beside nom. pl. *kaulei* III 101<sub>18</sub> [*kaūl'ai*] vs. Lith. *kāulas*, -*lai*, Latv. *kaūls*, cf. also ftn. 48). Consequently, no opposition // : //ʹ existed, similarly to Prussian Lithuanian. Therefore, there is no need to spell this consonant as *l*. Unfortunately, students of Prussian can hardly comprehend this if not seeing a corresponding letter. They differentiate // before back vowels and //ʹ before front vowels. Therefore, hereinafter a letter / [lʹ] is introduced before back vowels and consonants for the sake of the students.

<sup>5</sup> *prei* (*Powaidint*) is a calque of the German infinitive particle *zu*. Further a normal Baltic dative construction is restored. In both previous Comments to Catechisms I, II an acute tone is restored in a closed syllable of the verbal suffix -*in-* with subsequent -*t-*, -*l-* in accordance with Lith. -*inti*. Nevertheless all data of the 3<sup>rd</sup> Catechism point to a secondary circumflex tone (i.e. III -*ĩnt-*) at least in this sub-dialect.

<sup>6</sup> A. Will's *enstesmu* is a calque of German *darinn* 17<sub>6</sub>; a preverb *prei-* in *preiiaukint* points to Pr. praep. *prēi*.

<sup>7</sup> Here and further *lai* / *l-* subjunctive constructions are restored instead of those calqued from German (i.e. *damit sie erlernen mögen*, *sie* being equal to Pr. *tenēi*, not *stai* = ‘those’).

<sup>8</sup> Baltic syntax restored.

<sup>9</sup> V. Mažiulis *PEŽ* II 277, III 28 backs up his reconstruction of plural *ā*-stem feminine (not singular *a*-stem masculine!) \**lāiskas* with a persuasive explanation of a derivation process. His arguments that twice (III 17<sub>19</sub>, III 111<sub>102</sub>) Pr. -*lāiskas* corresponded to German -*büchlein* comprehended as plural (III 17<sub>10</sub>, III 110<sub>2</sub>), but once an acc. sg. *laisken* (III 101<sub>8</sub>) was due to following German singular *Buch* (III 100<sub>2</sub>), are a bit contradictory, but acceptable. Nevertheless there are more evidence of the singular of this Prussian word to be argued. First, III 99<sub>1</sub>: *Ains Sallūbs Laiskas*. Next, III 17<sub>20</sub>: *kāigi stas subs*. Last not least, Germ. III 17<sub>10</sub> *büchlein* / *wie solches* show that -*büchlein* could not be perceived here as plural in any way! Since we see only uniform indications of the singular, I dare to adhere to traditional opinion that Pr. \**lāiskas* ‘book’ is an *a*-stem nominative masculine singular form. As for the *a*-stem ending nom. m. sg. -*as*, not -*s*, this is a typical sample of evading unpronounceable combinations of consonants in the ending, so often in adj. -*skas*, cf. e.g. nom. sg. m. *isarwiskas Deiws* III 43<sub>10111</sub>. I believe that a Proto-Prussian inflection of some pre-accusative epoch (cf. Hittite *a*-stem, i.e. trad. IE *o*-stem, nom./gen. -*as*) survived in such instances (the “nom.” -*as* was replaced with -*s* in West-Baltic, but “gen.” -*as* was replaced with the V. Mažiulis 1970 “lengthened stem” \*-*ō* in East-Baltic).

<sup>10</sup> Prussian dative-locative restored.

<sup>11</sup> A usual Prussian passive construction with the auxiliary verb *pastātwei* III 63<sub>16</sub> restored.





**Dem Durchleuch-**  
**tigsten Hochgebornen Fürsten**  
 vnnnd **H E R R N** Albrechten dem  
 Eltern Marggraffen zu Brandenburg/inn  
 Preussen/zu Stettin/inn Pommern/der  
 Cassuben vnnnd Wenden Hertzog/  
 Burggass zu Nürnberg/ vnnnd  
 Fürst zu Kügen/meinem  
 genedigsten Herrn.



**D**urchleuchtigster Hoch-  
 geborner Fürst/Venedi-  
 gster Herr/H. H. D. seind meine  
 vnderthenige vnd gehorsamschul-  
 dige dienst/ieder zeit vrbütig zuvor/  
 Neben wünschung glückseliger  
 vnd friedlicher Regierung/in lang-  
 wiriger gesuntheit vnd leben / nach  
 A ij , Gottes

Gottes vätterlichem willen vnd  
 wolgefallen/ Amen. Genedigster  
 Fürst vnd Herr/ Sanct Paulus  
 vermanet seine Collosser/ Darne-  
 ben auch sonst alle Christgleubige  
 Menschen/ das sie das Wort Got-  
 tes reichlich vnter ihnen sollen wo-  
 nen lassen / inn aller Weißheit sich  
 selber darinn vnter einander zu le-  
 ren vnd zuuermanen/ Col. 3.

Die weil dann E. K. D. aus  
 Christlichem vnd Fürstlichem ge-  
 müet/ darinnen dieselbe dem Götli-  
 chen vnd allein seligmachenden  
 Wort / sonderlich zugethan / vnd  
 Christlich stettigs dahin trachten/  
 wie iren Armen vnderthanen (da-  
 runder dann mancherley sprachen  
 erfunden

erfunden werden ) fürnemlich da-  
 mit gedienet würde/ vnd das an ei-  
 nem jedern orth / nach des Landes  
 gelegenheit / Gottes wort Rein/  
 Lauter vnd Klar / in mancherley  
 sprachen reichlich Gepredigt wer-  
 de / vñ darauß auch nicht geringen  
 kosten gewendet/ damit solche spra-  
 chen / nicht allein durch geschickte  
 Prediger vnd Dolmetschen inen  
 vortrage/ sondern solche sprachen  
 auch im öffentlichen Druck zuuer-  
 fertigen/ sich gnediglich befließiget  
 Wie mir dann als der geringsten  
 Kirchendiener einem / von R. F.  
 S. auferlegt vnd befolhen worden  
 den Kleinen Catechismum Luthe-  
 ri/ in die Preussische sprachen zu-  
 uertieren / vnd in Druck verferti-  
 gen

gen lassen / Welchs ich dann in al-  
 ler vnderthenigkeit zuuolziehen vn-  
 terstanden / Also das ich auff die ei-  
 ne Columna das Deutsch / auff  
 die ander das Preussisch gegē über-  
 setzen lassen / Damit also die Ju-  
 gent / eine kurtze instruction haben  
 möge sich im wort Gottes zu üben /  
 Bin auch in vngedweiffelter hoff-  
 nung Gott werde mit der genaden  
 seines heiligen Geistes / durch solche  
 geringe arbeit / auch diesen lust vnd  
 liebe inn meinem Vatterland / bey  
 vielen Gotfürchtigen leuthen erre-  
 gen / damit sie ihre Kinder also viel  
 fleißiger zur Schul werden halten  
 sintemal sie jetzundt hören vnd er-  
 fahren / wie ihr angeborne sprachen /  
 jetzt auch inn Druck verfertiget /  
 vnd



Vnd ihnen verständiglich fürgetra-  
gen mag werden / welches doch vor-  
mals nicht also vnter ihnen erhört  
worden ist.

Will auch darüber mich ar-  
men Kirchendiener in R. F. D.  
Patrocinium vnd Genedigen  
Schutz inn aller vnderthenigkelt  
ergeben haben / Demütigst bitten-  
de / R. F. D. wolten ihr solchen  
meinen geringen dienst / inn Gena-  
den gefallen lassen / mit erbietung /  
wo ich / Erstlich Gott dem Allme-  
chtigen zu Ehren / vnd Nachmals  
R. F. D. sambt meinem lieben  
Vatterland / inn der gleichen arbeit  
weiter dienen mag / darinn auffo  
gehorsamschuldigst wil gebrauchen  
lassen. Thue

Thue letztlich R. H. D. Got  
 den Allmechtigen in seinen genedi-  
 gen Schutz trewlichen befehlen/  
 Geschrieben zu Königsperg  
 in der Wohnung Johann  
 Daubmans / den  
 4. Marti /  
 1561.

R. H. D.

Undertheniger vnd  
 gehorsamschuldiger

Abel Will Wfar-  
 herr zu Bobeten.

# Samit aber der le-

ser / solche sprach nach irer Natur-  
lichen art verstendiglich lesen kön-  
ne: vnd es die zuhörer auch verste-  
hen / ist dieses fleissig zu mercken/  
das die Fünff Vocales gemeinig-  
lich durch eine lange Pronunciati-  
on ausgesprochen werden. Der we-  
gen solche buchstaben ihre sondere  
zeychen haben müssen. Von nun die  
se nachfolgende verzeichnus / an ei-  
nem solchen buchstaben im wort er-  
funden / muß derselbige mit  
seinem gewöhnlichen  
accent Pronunciirt  
werden.

ā ē ī ō ū ij.

3 Die

# Die Zehen Gebot

Wie sie ein Haußvater seinem gesinde einfeltiglich fürhalten solle.

## Das Erste Gebot.

5

Ich bin der **HEXX** dein Gott / du  
solt nicht andere Götter neben mir haben.

Was ist das? Antwort.

Wir sollen **GOTT** den **HEXXEL** über  
alle ding fürchten und liebhaben / und im vertrauen.

10

## Das Ander Gebot.

Du solt den Namen des Herren deines  
Gottes nicht vergeblich führen. Daim der  
**HEXX** wirdt den nicht vnschuldig hal  
den der seinen Namen vergeblich führet.

15

Was ist das? Antwort.

Wir sollen **GOTT** den **HEXXEL** über  
Stad



# Stai Dessinton

Vallaipsai k̄aigi stans ains  
Butti Tāws/swaiāsmu sei  
minan preigērbt turri.

## Stas Virmois Vallaips.

Tou niturri fittans Deiwans pagār  
mien turritwei.

## Ra ast sta billiton? Ettrais.

Mes turrimai Deiwān stan Kitjan kirsch  
wissen powiſtin biätwei bhe mȳlan turit/bhe ſteſ  
wu aufſch auditwei.

## Stas Antars Vallaips.

Tou turri stan Emnan twaiſei Deis  
was ni enbāndan weſtwei.

## Ra ast sta billiton? Ettrais.

Mes turrimai Deiwān stan Kitjan kirsch  
B ij alle

### III 27

- 1: Stai Dessimton
- 2: Pallaipsai kāigi stans ains
- 3: Butti Tāws / swaiāsmu sei=
- 4: mīnan preigērbt turri.
- 5: Stas Pirmois Pallaips.
- 6: [Ich bin der HERR dein Gott/] Tou niturri kittans Deiwans pagār
- 7: mien turrītwei.
- 8: Ka ast sta billiton? Ettrais.
- 9: Mes turrimai Deiwan stan Rikijan kirscha
- 10: wissan powijstin biātwei bhe mijlan turīt / bhe stes=
- 11: mu auschaidītwei.
- 12: Stas Antars Pallaips.
- 13: Tou turri stan Emnan twaisei Dei=
- 14: was ni enbāndan westwei. [Dann der HERR wirdt den nicht  
vnschuldig hal=ten der seinen Namen vergeblich führet.]
- 15: Ka ast sta billiton? Ettrais.
- 16: Mes turrimai Deiwan stan Rikijan kirscha

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*1 Those ten of 2 Commandments as those a 3 House Father, to self fa- 4 mily to speak hath. 5 The First Commandment. [Not translated into Prussian: I am God your Lord,] 6 Thou shalt not other Gods beside 7 me have. 8 What is that said? Answer. 9 We should God the Lord above 10 all occasion fear and pleasant have, and in 11 that trust. 12 The Second Commandment. 13 Thou shalt the Name of thy Go- 14 d not useful lead. [Not translated into Prussian: Because the Lord shall not consider (to be) guiltles that who useth His Name in vain.] 15 What is [that] said? Answer. 16 We should God the Lord above*

- 1:** Stāi Desĩmtan
- 2-4:** Paļaiṣāi, kāigi ains
- 2-4:** Butitāws tūri<sup>12</sup> dins<sup>13</sup> gērbt swajāsmu<sup>14</sup> sei-
- 2-4:** mīna<sup>15</sup>.
- 5:** Pifmais<sup>16</sup> Paļaiṣ.
- 6:** [As āsma Rikīs, Twāis Dēiws<sup>17</sup>,] T<sup>o</sup>ú nitūri kītans Dēiwsan pagār
- 7:** [m'an]<sup>18</sup> turītwei.
- 8:** Kà ast stwi<sup>19</sup> bilītan? Etrāis<sup>451</sup>:
- 9/10:** Mes tūrimai Dēiwan stan Rikījan
- 9/10:** bijātwei be milīt kīrša wisan paw<sup>e</sup>ĩstin<sup>8</sup>, be tenēs-
- 11:** mu aušaudītwei.
- 12:** Āntars Paļaiṣ.
- 13/14:** T<sup>o</sup>ú nitūri wēstwei twāise
- 13/14:** Dēiwas [ēmn'an]<sup>17</sup> nienbāndan<sup>8</sup>. [Bēgi Rikīs ni wīrst turīwuns  
niwinūtān stan, kas wēda tenēse Ēmņan nienbāndan<sup>20</sup>.]
- 15:** Kà ast stwi bilītan? Etrāis:
- 16/1:** Mes tūrimai Dēiwan stan Rikījan

<sup>12</sup> *turri* \*[tūri] < \*tūrī = \*tūrij < \*tūrija, an -ij(a) suffix innovation instead of *tur* (I, II 5) < \*turi = Lith. *tūri*. A parallel innovation was ps. *turei* III 63<sub>16</sub> etc. < \*turēja, made from pt. \*turēi, if. *turītwei*, after *segē(i)*, *segītwei*.

<sup>13</sup> An anaphoric encl. demonstr. *dins* restored instead of demonstr. *stans* 'those' (not equal to Germ. *sie* 'them')

<sup>14</sup> Pr. dat. sg. m./n. *swaiāsmu*, *maiāsmu* 67<sub>22</sub> has *ā* from gen., dat. f. \**maiāse-s-i* < \**majase-* = \**ajese-*.

<sup>15</sup> An *a*-stem dat. sg. barytone \**seimīnā* < \**seimīnō* restored, similar to Gothic dat. (*Wulf*)*a* – see Mažiulis *BS* 124. Dat. *siru* III 115<sub>19</sub> < \**sīrō* < oxytone \**sīrō* (ibid. 22, 161) shows that the accentuation of dative had been mobile before the retraction of accent from the inflection onto the stem and that 2 allomorphs of the dative inflection, an accented and an unaccented one, existed as a result in Prussian. An accented allomorph dat. \*-*u* hardly could be generalized on all cases because only unaccented forms were generalized in Prussian (cf. ibid.). Therefore an unaccented allomorph should have been dat. \*-*a* < \*-*ō* < Balt. \*-*ō*, but it was \*-*u* after the gutturals and labials. Together with the *u*-stem dat. sg. -*u*, that could provoke generalizing of dat. -*u* on all instances in Samlandian: dat. \**seimīnu*. However I restore a barytone dat. -*a* for the sake of clearness here.

<sup>16</sup> *Pirmois* (V. Mažiulis: \*[pirmujs]), with *o* < *a* because of previous *m*, is equal to Latv. def. (*pirm*)*ais*, what comes directly from a bare stem + \**jis* (Endzelīns *LVG* § 324).

<sup>17</sup> In frequent spellings with no accent in a circumflex diphthong (*deiw-*, *dein-*, *swint-* etc.) I suppose a secondary “short” circumflex *ēi*, *īn* etc. For allographic spelling of the palatal allomorph of the acc. *emnen* cf. 29<sub>2</sub> etc.

<sup>18</sup> Due to open feature of the short Pr. *e*, the opposition /*e*/ : /*a*/ was neutralized in Prussian similarly to Lithuanian, cf. spellings acc. *mien* < \**men* and acc. *etwerpsennian* / *etwerpsennien* III < \**etverpsen'an*, cf. ftn. 451. The spelling *mien* shows a Polish manner of rendering palatalization before *e*.

<sup>19</sup> *stwi* 'here' < dat.-loc. of *sta* is restored instead of a calque of German *Was ist das?* Pr. *Ka sta ast* (cf. Lith. *Kas tai yra?*) is ambiguous because of 2 neuter forms one after another, but cf. Lith. *Kas čia yra?*

<sup>20</sup> *ni enbāndan westwei* is a calque of Germ. *nicht vergeblich führen* III 26<sub>12</sub> etc.

alleding fürchten vnd lieben / das wir bey seinem  
 Namen nicht fluchen/Schweren/Zeubern/Liegen  
 oder trügen/ Sondern den selben inn allen nöthen  
 Anrufen/Beten/ Loben vnd dancken.

### Das Dritte Gebot.

Gedenck des Sabbaths das du ihn  
 heyligest.

Was ist das? Antwort.

Wir sollen Gott den Herrn vber alle ding für-  
 chten/vnd lieben/das wir die Predig/vnd sein wort  
 nicht verachten/Sondern dasselbig heylig halten/  
 gern hören vnd fleissig lernen.

### Das Vierdte Gebot.

Du solt dein Vater / vnd dein Mutter  
 ehren/auff das du lange lebest im land / das  
 dir der Herr dein Gott geben wird.

Was ist das? Antwort.

wissan

wiſſan porwiſſin biätwei/bhe milige/ƿai meſ ſen tet  
 nēiſon emnen/nī nideiwiſſan gunnimai/nī wertem  
 mai/ƿlantemmai/bebinnimai / waibleimai / abber  
 mēntimai bhe ƿaiſtemmai/ Schlāit ſtanſubban en  
 wiſſai nautci enwaſſimai/ ƿoſinnimai / girtimai  
 bhe dinkauimai.

## Stas Lirts ƿallaips.

Tou tuſci ſtan Lāntinan Deinan  
 Swintint.

Ra aſt ſta billiton? Betrais.

Mes turtimai Deiwān ſtan Kitſan Kiſche  
 wiſſan porwiſſin biätwei bhe milige ƿai meſ ſtan  
 preddikauſnan bhe ſwaian wirdan nī perweſam  
 mai ſchlāit ſtanſubban Swintan lāitumai/ reide  
 klauſimai/bhe mukinnimai.

## Stas Kettwirts ƿallaips.

Tou turri twaian Tāwan bhe Mūtien  
 ſmūnint ƿai rebbe labban eit bhe ilgi giwaſſi  
 noſemien.

Ra aſt ſta billiton? Betrais.

B ij wir

### III 29

- 1:** wissan powijstin biātwei / bhe milijt / kai mes sen ten[-]
- 2:** nēison emnen / ni nideiwiskan gunnimai / ni wertem[-]
- 3:** mai / klantemmai / bebinnimai / waidleimai / adder
- 4:** mēntimai bhe paikemmai / Schlāit stansubban en=
- 5:** wissai nautei enwackēimai / Posinnimai / girrimai
- 6:** bhe dinkauimai.
- 7:** Stas Tirts Pallaips.
- 8:** Tou turri stan Lānkinan Deinan
- 9:** Swintint.
- 10:** Ka ast sta billiton? Ettrais.
- 11:** Mes turrimai Deiwan stan Rikijan kirscha
- 12:** wissan powijstin biātwei bhe milijt kai mes stan
- 13:** preddikausnan bhe swaian wirdan ni perweckam=
- 14:** mai schlāit stansubban Swintan lāikumai / reide
- 15:** klausēmai / bhe mukinnimai.
- 16:** Stas Kettwirts Pallaips.
- 17:** Tou turri twaian Tāwan bhe Mütien
- 18:** smūnint kai tebbe labban ēit bhe ilgi giwassi
- 19:** nosemien.
- 20:** Ka ast sta billiton? Ettrais.

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*I all occasion fear, and love, (so) that we with 2 his name, do not godlessness drive, do not abuse, 3 curse, mock, conjure, or 4 lie and deceive, But (upon) himself in 5 all (the) trouble call, Perceive, praise 6 and thank. 7 The Third Commandment. 8/9 Thou shalt make that festal day holy. 10 What is [that] said? Answer. 11 We should God the Lord above 12 all occasion fear and love (so) that we the 13 sermon and (a) word of itself do not disdain- 14 n but that same [= this] sacredly keep, willingly 15 listen, and teach. 16 The Fourth Commandment. 17 Thou shalt thy Father and Mother 18 glorify (so) that ye well get along and (ye) long live 19 on Earth. 20 What is [that] said? Answer.*

### III 29

**16/1:** bijátwei be milít kīrša wisan paw<sup>e</sup>ístin, kái mès sen te-

**2:** nèsan ènmen ni gūnlimai<sup>7</sup> nidèiwiskan, ni wērstli-

**3:** mai, kłantílimai<sup>21</sup>, bebīnlimai, waidilílimai<sup>22</sup> nègi

**4:** mēntilimai<sup>23</sup> be paikílimai<sup>24</sup>, šlāit Tēnan Sūban en

**5:** wísai nāutei enwakílimai, pazīnlimai, gírlimai

**6:** be dīnkaulimai.

**7:** Tīrts Paļāips.

**8:** T<sup>o</sup>ú turi swintintwei<sup>17</sup> Lānkinan

**9:** Dēinan<sup>17, 8</sup>.

**10:** Kà ast stwi bilítan? Etrāis:

**11/12:** Mes tūrimai Dēiwan stan Rikìjan

**11/12:** bijátwei be milít kīrša wisan paw<sup>e</sup>ístin, kái mès

**13:** ni perwèklimai prèdikausnan be swàjan wīrdan,

**14:** šlāit swintai<sup>17</sup> ļaikūlimai, rēidei<sup>36</sup>

**15:** kļausílimai be mukīnlimai si(n)<sup>25</sup>.

**16:** Kèturts Paļāips.

**17/18:** T<sup>o</sup>ú turi zmúnintwei<sup>313</sup> swàjan táwan be [mút'an]<sup>4, 77</sup>,

**17/18:** kai tèbei ļābai<sup>26</sup> čīlai be ilgi giwílisei<sup>27</sup>

**19:** nó [z'am'an].

**20:** Kà ast stwi bilítan? Etrāis:

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<sup>21</sup> Pr. 1 pers. pl. ps. id. ac. *klantemmai* \*[klāntamai] may be treated as corresponding to if. III \**klantītun* < \**klantētun* (cf. *klantīsnan* III 69, *klantīwuns* III 69<sub>s</sub>), as Lith. 3 pers. ps. *tēka* corresponds to if. *tekēti*.

<sup>22</sup> Pr. 1 pers. pl. indic. *waidleimai* < \**vaidilēimai* < \**vaidilējimai*, if. \**vaidilītvei* < \**vaidilētvei*, is a denominative verb derived from subst. \**vaidilā* 'wizard' (Mažiulis PEŽ IV 212–213).

<sup>23</sup> Pr. 1 pers. pl. indic. *mēntimai*, as a denominative of \**mēnti*- 'invention', is a *ja*-stem corresponding to if. \**mēntūt* (Mažiulis PEŽ III 131 f.).

<sup>24</sup> Pr. 1 pers. pl. indic. *paikemmai* \*[pāikamai ?] may be of the same type as *klantemmai*, the final *-ā* in *popaikā* III 55<sub>20</sub> (instead of *-ū* < \**-ā* after the guttural *k*) being a mistake.

<sup>25</sup> Germ. *lernen* means 'to study' = Pr. \**mukintun si(n)* (cf. *mukinsusin* III 97<sub>20</sub>), not 'to teach' (*mukint*). Pr. *sin* is an accusativized ptc. refl. *si*, equal to pron. refl. acc. *sien* [*s'an* = *s'en*] < \**sen* due to generalized palatal endings.

<sup>26</sup> Av. < adj. n. (*labban*) specified impersonal situations, av. (*lab*)ai specifying an action in Baltic and Slavic. Cf. fn. 237, 289.

<sup>27</sup> Pr. *giwassi* may be either 2 pers. sg. ps. \**gīwa-sei*, or 3 pers. refl. \*(*tebei ilgi*) *gīwa si*, Russian *живется*.

Wir sollen Gott den Herren vber alle ding fürchten vnd lieben / das wir vmb seinen willen vnser Eltern vnd Herren nicht verachten noch erzürnen / Sondern sie in Ehren halten / vnd ihn dienen / gehorsam sein / vnd alle lieb vnd trew erzeugen.

## Das Fünffte Gebot.

Du solt nicht Töden.

Was ist das? Antwort.

Wir sollen GOTT den HERRN vber alle ding fürchten vnd lieben / das wir vmb seinen willen vnserm Nächsten an seinem leib keinen schaden / noch leide thun / Sondern ihn helfen vnd fördern / in allen leibsnöthen.

## Das Sechste Gebot.

Du solt nicht Ehebrechen.

Was ist das? Antwort.

Wir sollen GOTT den HERRN vber alle ding fürchten vnd lieben / das wir vmb seinen  
Nes



Mes turrimai Deiwan stan Rikjan / kirscha  
 wissan porijstin biätwei bhe miljt / Kai mes tennēi-  
 son paggan / noušons / Vraisins bhe Rikjans / ni  
 perweclammai neggi ernertimai / Schlait stans en  
 smūnin lāitumai / bhe stēmans schlūsimai / potlu-  
 smai / mūlan bhe teisingi lāitumai.

## Stas Viēnts Vallaips.

Tou niturri gallintwei.

Ra ast sta billiton? Ettrais.

Mes turrimai Deiwan stan Rikjan kirscha  
 wissan porijstin biätwei bhe miljt / Kai mes tennēi-  
 son paggan / noušesmu Tarischen / en swaiāsmu  
 kermen / ni ainan schēdan bhe wargan seggē /  
 mai schlāits stesmu galtimai bhe brewinnimai / en  
 wissans kermenistans nautins.

## Stas Vschts Vallaips.

Tou niturri Gallūbanlmitwei.

Ra ast sta billiton? Ettrais.

Mes turrimai Deiwan stan Rikjan / kirscha  
 wissan porijstin biätwei bhe miljt / Kai mes tennēi-  
 willen

### III 31

- 1: Mes turrimai Deiwan stan Rikijan / kirscha
- 2: wissan powijstin / biātwei bhe milijt / kai mes tennēi=
- 3: son paggan / noūsons / Vraisins bhe Rikijans / ni
- 4: perweckammai neggi ernertimai / Schlāit stans en
- 5: smūnin lāikumai / bhe stēimans schlūsimai / poklu=
- 6: smai / mijlan bhe teisīngi lāikumai.
- 7: Stas Piēncts Pallaips.
- 8: Tou niturri gallintwei.
- 9: Ka ast sta billīton? Ettrais.
- 10: Mes turrimai Deiwan stan Rikijan kirscha
- 11: wissan powijstin biātwei bhe milijt / kai mes tennēi=
- 12: son paggan / noūsesmu Tawischen / en swaiāsmu
- 13: kermnen / ni ainan schkūdan bhe wargan seggē /[-]
- 14: mai schlāits stesmu galbimai bhe brewinnimai / en
- 15: wissans kermeniskans nautins.
- 16: Stas Vschts Pallaips.
- 17: Tou niturri Sallūbanlimtwei.
- 18: Ka ast sta billīcon? Ettrais.
- 19: Mes turrimai Deiwan stan Rikijan / kirscha
- 20: wissan powijstin biātwei bhe milijt / kai mes tennēi=

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*1 We should God the Lord above 2 all occasion, fear and love, (so) that we for his 3 sake, our Parents and Lords, do not 4 despise (slander) nor anger, But them in 5 honour keep, and them serve, obe- 6 dient, [with] love and honourably keep. 7 The Fifth Commandment. 8 Thou shalt not murder. 9 What is [that] said? Answer. 10 We should God the Lord above 11 all occasion, fear and love, (so) that we for his 12 sake, to our Neighbour, in (of him)self 13 body, no one hurt and evil per- 14 form but him help and promote, in 15 all bodily troubles. 16 The Sixth Commandment. 17 Thou shalt not break the matrimony. 18 What is [that] said? Answer. 19 We should God the Lord above 20 all occasion, fear and love, (so) that we for his*

### III 31

**1/2:** Mes tūrimai Dēiwan stan Rikìjan

**1/2:** bijátwei be milít kīrša wisan paw<sup>é</sup>ístin, kái mès, tenè-

**3:** se pàgan, n<sup>o</sup>úsans <sup>w</sup>úraisins be rikìjans ni

**4/5:** perwèklimai<sup>28</sup> nègi ernērtilimai, šlāit ļaikūlimai

**4/5:** en zmúnei<sup>29</sup> be tenčimans šļūzilimai pakļūs-

**6:** mai, m<sup>é</sup>īļan be [s 'an] padāsnan perwaidīnlimai<sup>30</sup>.

**7:** [p 'ānkts] Paļāips.

**8:** T<sup>o</sup>ú ni tūri galīntwei.

**9:** Kà ast stwi bilítan? Etrāis:

**10/11:** Mes tūrimai Dēiwan stan Rikìjan

**10/11:** bijátwei be milít kīrša wisan paw<sup>é</sup>ístin, kái mès, tenè-

**12/13:** se pàgan, ni segīlimai n<sup>o</sup>úsesmu tàwišasmu niáinan škūdan

**12/13:** be wārgan<sup>17</sup> en tenèse kērmēni<sup>31</sup>,

**14:** šlāits stēsmu gaļblimai be brewīnlimai en

**15:** wisans kērmēniskans nāutins<sup>32</sup>.

**16:** Ušts Paļāips.

**17:** T<sup>o</sup>ú ni tūri saļūban<sup>33</sup> liimtwei.

**18:** Kà ast stwi bilítan? Etrāis:

**19/20:** Mes tūrimai Dēiwan stan Rikìjan

**19/20:** bijátwei be milít kīrša wisan paw<sup>é</sup>ístin, kái mès, tenè-

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<sup>28</sup> Pr. 1 pers. pl. indic. *perweckammai* is explained as \*[*pervakamai*] of the root \**vak-* (cf. OInd. *vák-ti*, Latin *voco*) beside subst. *wackis* \*[*vak's*] E 415 'a shout' by V. Mažiulis (*PEŽ* III 275). In this case it should be a deno-minative verb (but cf. a root verb OInd., *vákti*, Gr. aor. *ἔπιτον* < \**e-ue-uk<sup>u</sup>-om* < \**uek<sup>u</sup>-*, Pokorny I 245 [1930]). However Pr. *perweckammai* may be \*[*pervēkamai*], if. \**pervēktvei*, of the root \**vek-*, parallel to the *a*-grade \**vak-* in an *ēja*-stem verb III if. *wackītwei* \*[*vakītvei*] < \**vakētvei* III 47<sub>8</sub> etc. (*enwackēimai* III 29<sub>3</sub>, *preiwackē* III 45<sub>16</sub>) as well as to the lengthened grade *wūkawi* \*[*vūkawi*] III 77<sub>18/19</sub> < \**vākauja* 'calls', pt. *perwūkauns* III 45<sub>12/13</sub>.

<sup>29</sup> An *ē*-stem dative/locative reconstructed.

<sup>30</sup> Reconstruction \**s[']en padāsnan perwaidīnlimai* 'trew erzeygen' leans upon *sien podāst* III 123 'gives himself'.

<sup>31</sup> A *C*-stem dat./loc. \**kērmēni*, or *C-* > *i*-stem \**kērmēnei*, reconstructed and *tenèse* 'his' instead of 'self' corrected.

<sup>32</sup> Accusative 'in what' instead of formal dative/locative is plausible.

<sup>33</sup> *Sallūban* 'matrimony' is a Prussian polonism instead of original Pr. acc f. \**pātiniskan* (cf. I 5<sub>17</sub>).

sollen/Leusch vnd züchtig leben/ inn wortten/wercken/ vnd gedanken/ vnd ein yeglicher sein gemahel lieben vnd ehren.

## Das Siebende Gebot.

Du solt nicht Steelen.

Was ist das? Antwort.

Wir sollen **GOTT** den **HERREN** vber alle ding fürchten vnd lieben / das wir vmb seinen willen/vnsers nechsten Gelt noch Gut nicht nemen noch mit falscher wahr/oder bösem handel ahn vns bringen / Sondern im sein Gut vnd Narung helfen bessern vnd behüten.

## Das Achte Gebot.

Du solt kein falsche zeugnus geben wider deinen Nechsten.

Was ist das? Antwort.

Wir sollen **GOTT** den **HERREN** vber alle ding fürchten vnd lieben das wir vmb seinen willen vnsere Nechsten nicht felschlichen beson

ſon paggan / fiſſai bhe teiſſingī giwammal / en  
wirdemmans bilans bhe pomūriſnans / bhe crains  
ſwaiian ſallūban miljēt bhe teiſint.

## Stas Septmas Vallaips.

Tou niturri Xānctwei.

Ka aſt ſta billiton? Ettrais.

Mes turrimai Deiwan ſtan Riſſian Riſſa  
wiſſan powiſſin biātwei bhe miljēt / Kai mes tennēi  
ſon paggan / nouſon Tawiſſas penningans bhe  
labban ni immūnai / neggi ſen reddiſſu per dāſai / ad  
der wargasnu kāupiſſan prēmians pidimai /  
Schlāits tennūſſinu ſwaiian labban bhe maicāſnan  
galbimai walnint bhe popeſūt.

## Stas Almus Vallaips.

Tou niturri reddewūdiſſan dātwei  
priſti twaian tawiſſan.

Ka aſt ſta billiton? Ettrais.

Mes turrimai Deiwan ſtan Riſſian / Riſſa  
wiſſan powiſſin biātwei bhe miljēt / Kai mes tennēi  
ſon paggan / nouſon tawiſſan ni reddewiſſi ep  
C beliegen/

### III 33

- 1: son paggan / skīstai bhe teisīngi giwammai / en
- 2: wırdemmans dīlans bhe pomıjırsnans / bhe erains
- 3: swaian sallūban mılijt bhe teisint.
- 4: Stas Septmas Pallaıps.
- 5: Tou niturri Rānctwei.
- 6: Ka ast sta billīton? Ettraıs.
- 7: Mes turrımai Deiwan stan Rikıjan krscha
- 8: wıssan powıjstin bıātwei bhe mılijt / kai mes tennēi=
- 9: son paggan / noūson Tawıschas penningans bhe
- 10: labban ni immımai / neggi sen reddısku perdāsai / ad=
- 11: der wargasmu kāupıskan prēımans pidımai /
- 12: Schlāıts tennijsmu swaian labban bhe maitāsnan
- 13: galbımai walnint bhe popeckūt.
- 14: Stas Asmus Pallaıps.
- 15: Tou niturri reddewıjdıkausan dātwei
- 16: prijki twaian tawıschan.
- 17: Ka ast sta billīton? Ettraıs.
- 18: Mes turrımai Deiwan stan Rikıjan / kirscha
- 19: wıssan powıjstin bıātwei bhe mılijt / kai mes tennēi=
- 20: son paggan / noūson tawıschan ni reddewıngi ep=

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*1 sake, chastely and honourably live, in 2 words works and thoughts, and everybody 3 a spouse of (him)self to love and to respect. 4 The Seventh Commandment. 5 Thou shalt not steal. 6 What is [that] said? Answer. 7 We should God the Lord above 8 all occasion fear and love, (so) that we for his 9 sake, our Neighbours money and 10 wealth do not take, nor with deceptive wares, or 11 evil trading to us bring, 12 But him wealth and nourishing of ourself 13 help to improve and to preserve. 14 The Eighth Commandment. 15 Thou shalt not give false witness 16 against your neighbour. 17 What is [that] said? Answer. 18 We should God the Lord, above 19 all occasion fear and love, (so) that we for his 20 sake, our neighbour do not deceptively con-*

- 1:** se pàgan giwílimai skístai be teisīngai en
- 2:** wīrdamans, dīļans be pamēīrisnans<sup>34</sup>, be eraīns
- 3:** swàjan saļūbiskan milēīlimai be teīsinlimai.
- 4:** Sèptmas Paļāips.
- 5:** T<sup>o</sup>ú ni tūri rāngtwei<sup>35</sup>.
- 6:** Kà ast stwi bilītan? Etrāis:
- 7:** Mes tūrimai Dēiwan stan Rikījan
- 8/9:** bijātwei be milīt kīrša wisan pawēīstin, kái mès, tenè-
- 8/9/10:** se pàgan, ni īmlimai n<sup>o</sup>ūsun tàwišas pèningans be
- 9/10:** ļaban, nègi sen rēdiskai<sup>36</sup> perdāsai, à-
- 11:** der wārgai kāupiskai prēimans pīdlimai<sup>7</sup>,
- 12/13:** šļāits tenèsmu gaļblimai waļnint be papekūt
- 12/13:** tenèse<sup>37</sup> ļaban be maitāsnan<sup>8</sup>.
- 14:** Āsm<sup>u</sup>s Paļāips.
- 15:** T<sup>o</sup>ú ni tūri dātwei rediwēīdikausnan<sup>8</sup>
- 16:** prēīki twàjan tàwišan.
- 17:** Kà ast stwi bilītan? Etrāis:
- 18:** Mes tūrimai Dēiwan stan Rikījan
- 19/20:** bijātwei be milīt kīrša wisan pawēīstin, kái mès, tenè-
- 19/20:** se pàgan, n<sup>o</sup>ūsun tàwišan ni rēdawingi ep-

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<sup>34</sup> Pr. Cat. *en wīrdemmans dīlans bhe pomijrisnans* (instead of dat./loc. pl. *\*wīrdemmans, dīlamans bhe pomijrisnamans*) is a locative construction, in which the locative meaning is expressed with the dative form of the first of homogenous circumstances, two others being expressed with a generalized non-nominative case in the accusative form. Cf. Trautmann *APS* 208.

<sup>35</sup> *g* restored in accordance with pt. pt. ac. nom. sg. m. *ranguns* III 67<sub>7/8</sub>.

<sup>36</sup> *perdāsai* and *kāupiskan* are analogous feminine forms, therefore dative singular is restored throughout; dat. sg. f. (or av.) (*reddis*)*ku* has *-ku* < *\*-kū* < *\*-kā* = (*rēdis*)*kai* due to alternation *ā* (*a*)/ *ai*, which [as well as *ē* (*e*)/ *ei*] arose first in accented circumflex diphthongs *ēi* > *ē*, *āi* > *ā* (and contracted or apocopated *ējā* > *ēj* = *ēi* > *ē*, *ājā* > *āj* = *āi* > *ā*) in Samlandian, cf. *pallaipsitwei* = *pallapsitwei* III 35, ftn. 48, 64, 125, 186, 207 and *Palmais BGR* 224. Subsequently the alternation spread in unaccented positions too. Cases of *-kai* reflect unchanged unaccented endings which remained in parallel use.

<sup>37</sup> In Baltic personal clauses the reflexive pronoun (Pr. *swaj-*) usually points to grammatical subject. Here Germ. *sein* is a possessive pronoun corresponding to Pr. possess. *tenèse* ‘his’.



beliegen / verräthen / affterreiben / oder bösen leumung  
machen / Sonder ihn entschuldigen / vnd guts von  
im reden vnd alles zum besten Eren.

## Das Neumde Gebot.

Du solt nicht begeren deines nechsten  
Hauß.

Was ist das? Antwort.

Wir sollen GOTT den HERRN vber  
alleding fürchten vnd lieben / das wir vmb seinen  
willen / vnserm nechsten nicht mit list / nach seinem  
Erbe / oder Hauße trachten / vnd nicht mit schein des  
Rechters an vns bringen / Sondern ihm dasselbige  
zu behalten förderlich vnd dienstlich sein.

## Das Zehende Gebot.

Du solt nicht begeren deines Nechsten  
Weib / Knecht / Magt / Viech / oder was  
sein ist.

Was ist das? Antwort.  
Wentimai



mēntimai/perflantemmai/perpettas waiciāmaſ ab  
der wargan girſnan ticſinnimai/Schlāits turrimai  
ſtan etwinūt / bhe labbas eſſe ſteſimu waiciāt / bhe  
wiſſan prei walnennien wartint.

## Stas Newūnts Ballaips.

Tou ni turri Pallaipsitwei/twaiſei taſ  
wiſſas buttan.

Ra aſt ſta billiton? Ettrais.

Mes turrimai Deiwan ſtan Rikjan Kiſſcha  
wiſſan porwiſſtin biātwei bhe milūt/ſai mes tennēi-  
ſon paggan/noūſimu ta wiſſchan/ni ſen wīngriſtan  
no tennēiſon weldiſnan adder buttan ſtallēmai bhe  
ſen aineſimu ſwāigſtan ſtēiſei ticſrōmiſtan ēnmano  
pidimai/Schlāits ſteſimu ſtanſubban prei polaitūe  
brewingi bhe ſchlusſingiftu bouſton.

## Stas Deſſimts Ballaips.

Tou niturri pallapſitwei twaiſe Tarwi-  
ſſas Gannan/Waiſtan/Mērgan/Peſſan/  
adder ſa tennēiſon aſt.

Ra aſt ſta billiton? Ettrais.

E ſi wis

### III 35

- 1:** mēntimai / perklantemmai / perpettas waitiāmai / ad[-]
- 2:** der wargan girsnan tickinnimai / Schlāits turrimai
- 3:** stan etwinūt / bhe labbas esse stesmu waitiāt / bhe
- 4:** wissan prei walnennien wartint.
- 5:** Stas Newīnts Pallaips.
- 6:** Tou ni turri Pallaipsītwei / twaisei ta=
- 7:** wischas buttan.
- 8:** Ka ast sta billiton? Ettrais.
- 9:** Mes turrimai Deiwan stan Rikijan kirscha
- 10:** wissan powijstin biātwei bhe milijt / kai mes tennei=
- 11:** son paggan / noūsmu tawischan / ni sen wīngriskan
- 12:** no tennēison weldīsnan adder buttan stallēmai bhe
- 13:** sen ainesmu swāigstan stēisei tickrōmiskan ēnmans
- 14:** pīdimai / Schlāits stesmu stansubban prei polaikūt
- 15:** brewingi bhe schlusingisku boūton.
- 16:** Stas Dessīmts Pallaips.
- 17:** Tou niturri pallapsitwei twaise Tawi=
- 18:** schas Gannan / Waikan / Mērgan / Peckan /
- 19:** adder ka tennēison ast.
- 20:** Ka ast sta billiton? Ettrais.

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*demn, curse, speak behind (his) back [= calumniate], or 2 (do not) produce evil praise, but we must 3 pardon him, and good about him speak, and 4 all [= everything] toward better turn. 5 The Ninth Commandment. 6 Thou shalt not desire thy neigh- 7 bour's house. 8 What is [that] said? Answer. 9 We should God the Lord, above 10 all occasion fear and love, (so) that we for his 11 sake, to out neighbour, do not with swindle 12 stand on his heritage or house and 13/14 do not to ourselves carry with the light [= under the semblance] of rightness, but him that same [= this] at [= to] (to) keep 15 promotionally (helpfully) and courteously to be. 16 The Tenth Commandment. 17 Thou shalt not desire thy nei- 18 ghbour's woman, farm lad, farm girl, cattle, 19 or what is of him. 20 What is [that] said? Answer.*

### III 35

- 1: mēntlimai<sup>23</sup>, perkļantīlimai<sup>21</sup>, perpētas waiṭālimai, à-  
 2: der wàrgan gīrsnan tikīnlimai, šļāits turīlimai  
 3: din<sup>38</sup> etwinūt, be lābas<sup>39</sup> ēze din<sup>38</sup> waiṭāt, be  
 4: wisan prei waīnaṇan<sup>40</sup> wartīnt.  
 5: Newīnts Paļāips.  
 6: T<sup>o</sup>ú ni tūri paļaiptsītwei twāise<sup>41</sup> tà-  
 7: wišas būtan.  
 8: Kà ast stwi bilītan? Etrāis.  
 9/10: Mes tūrimai Dēiwan stan Rikļjan  
 9/10: bijātwei be milīt kīrša wisan pawēistin, kāi mēs, tenē-  
 11/12: se pàgan, n<sup>o</sup>úsmu tàwišasmu ni stalīlimai sen wīngriskai  
 11/12: n<sup>o</sup> tenēisan weļdīsnan àder būtan be  
 13/13: ni pīdlimai<sup>7</sup> sen tikrómiskas swāikstan<sup>42</sup>  
 13/14: prēi [s'an], šļāits stēsmu stansūban paļaikūt b<sup>o</sup>ūlimai<sup>43</sup>  
 15: brewingai be šļūzingiskai.  
 16: Desīmts Paļāips.  
 17: T<sup>o</sup>ú ni tūri paļaiptsītwei twāise tàwi-  
 18: šas [g'anan], wāikan, mērgan, pēku<sup>44</sup>,  
 19: àder ka tenēsan<sup>45</sup> ast.  
 20: Kà ast stwi bilītan? Etrāis.

<sup>38</sup> Anaphoric encl. demonstr. gen.-dat.-acc. *din* 'him, that' instead of *stan* 'that' reconstructed.

<sup>39</sup> *Genitivus partitivus*, enabled in III 35<sub>3</sub> due to incorrect comprehension of Germ. acc.n. *guts* as a genitive.

<sup>40</sup> Pr. *walnennien* (adj. nom.-acc. n. = av.) is a pronominalized ("definite") accusative of adj. *\*walns* 'better'.

<sup>41</sup> Pr. Cat. *twaise* = *twaisei* because of the alternation *-ei* / *-e* (see. above fn. 36).

<sup>42</sup> Baltic genitive attributive construction restored.

<sup>43</sup> German *das wir l...l ihm dasselbige zu behalten förderlich vnd dienstlich sein* was misunderstood by P. Megott and translated literally (*boūton* instead of *boulimai* or at least *asmai*, etc.). Pr. *brewingi* is an innovative *i*-stem adverb = neuter adjective in the nominative-accusative case instead of original *ja*-stem av. = adj. nom.-acc. n. *\*breving<sup>1</sup>an* > *\*brevingin*, av. *\*breving'ai*; here – adj. nom. pl. m. *\*breving'ai*.

<sup>44</sup> *u*-stem nom.-acc. sg. *\*pēku* restored instead of *a*-stem *peckan*, cf. *pecku* I, II 7<sub>7</sub>, III 41<sub>8</sub>, 53<sub>13</sub>, dat. *pecku* III 85<sub>3</sub>.

<sup>45</sup> *tennēison* (with a plural stem) reflects original degenitive nominative-accusative (accusativized genitive) n. *tenēs-an*. Cf. (ka)*tanassen* I 7<sub>7</sub>, (ka)*tanūssen* II 7<sub>7</sub> and Russ. dial. *jevo* (= gen. *ežo*)-*nyj* 'his'.

Wir sollen **GOTT** den **HERREN** vber  
 alle ding fürchten vnnnd lieben / das wir vmb seinen  
 willen / vnserm Nächsten / sein Weib / Gefinde / oder  
 Viehe / nicht abspannen / abdringen / oder abwendig  
 machen / Sondern bey den selben anhalten / das sie  
 bleiben / vnd thun was sie schuldig sind.

Was sagt nun Gott von die-  
 sen Gebotten allen.

Antwort.

Er sagt Also.

Ich der **HERRE** dein Gott bin ein  
 eueriger Gott / der vber die / so mich hassen /  
 die sünde der Väter heim sucht an den Kin-  
 dern bis ins Dritte vnd Vierde gelied. Aber  
 denen so mich lieben / vnd meine Gebot hal-  
 ten / thue ich wol in tausent Gelied.

Was ist das?

Antwort.

Nes

Mes currimai Deiwan stan Kitjān / Kirscha  
 wissan pəwīstīn biātrwei bhe niljē kai mes tennei  
 son paggan noušmu tarwischān / ni swaian gennan  
 seiminan adder peckan / aupackēmai / auschpāndi  
 mai adder enwertinnerwingiteckinnimai / Schlāits  
 stanšsubans enlaiķūmai / kai tennei poljēntu bhe  
 segge ka tennei šellāntei ast.

Ka billā tēnti Deiwš esse wis-  
 sans schins Wallaipsans?

Ettrais.

Lāns billā titet.

As stas Kitjūs twais Deiwš / asman  
 ains Stūrintickrōms Deiwš / kas nostans  
 quoi mien dergē stans grīkans steisei tāwans  
 kāmaliķe / ēnsteimans malniķans / ergi en  
 tirtin bhe ketwirtin streipstan / Adder stei-  
 mans quai mien milē / bhe maians pallaip-  
 sans lāiku / segge as labban en tūšintons  
 streipstoos.

Ka ast sta billiton? Ettrais.

E i j Gott

### III 37

- 1: Mes turrimai Deiwan stan Rikijan / kirscha
- 2: wissan powijstin biätwei bhe milijt kai mes tennei=
- 3: son paggan nou̯smu tawischan / ni swaian gennan
- 4: seimīnan adder peckan / aupaickēmai / auschpāndi=
- 5: mai adder enwertinnewingi teckinnimai / Schlāits
- 6: stanssubbans enlaikūmai / kai tennei polijnku bhe
- 7: segge ka tennei skellāntei ast.
- 8: Ka billā tēnti Deiws esse wis=
- 9: sans schins Pallaipsans?
- 10: Ettrais.
- 11: Tāns billā titet.
- 12: As stas Rikijs twais Deiws / asmau
- 13: ains Stūrintickrōms Deiws / kas nostans
- 14: quoi mien dergē stans grīkans steisei tāwans
- 15: kāimaluke / ēnstēimans malnijkans / ergi en
- 16: tūrtin bhe ketwirtin streipstan / Adder stēi=
- 17: mans quai mien milē / bhe maians pallaip=
- 18: sans lāiku / segge as labban en tūsimtons
- 19: streipstoos.
- 20: Ka ast sta billiton? Ettrais.

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*1 We should God the Lord above 2 all occasion, fear and love (so) that we for his 3 sake, our neighbour, do not wife of self [= ourselves!] 4 household or cattle, swindle out, win 5 away or pervertible make, but 6 those same en-keep, that those should remain and 7 do what they owing are. 8 What saith now God about all 9 these Commandments? 10 Answer. 11 He saith thus. 12 I, the Lord your God, am 13 one sternly-just God, who upon those 14 who sully (= hate) me the sins of fathers 15 seek out, in the children, up to in 16 third and fourth generation, However to 17 those who love me, and my command- 18 ments keep, I do good in thousandths 19 generations. 20 What is [that] said? Answer.*

### III 37

**1/2:** Mes tūrimai Dēiwan stan Rikījan

**1/2:** bijátwei be milīt kīrša wisan paw<sup>e</sup>ístin kái mès tenē-

**3/4/5:** se pàgan n<sup>o</sup>úsmu tàwišan ni aupai<sup>k</sup>īlīmai<sup>24</sup>, aušpāndlimai<sup>46</sup> àder

**3/4/5:** enwertīnewingai tikīnlīmai tenēsan gēnan,

**3/4/5:** seimīnan àder pèku<sup>44</sup>, šlāits

**6:** stans subans paļaikūlīmai, kai tenēi palīklai<sup>52</sup> be

**7:** segīlai, ka tenēi skelānīai<sup>47</sup> ast.

**8:** Ka biļā<sup>48</sup> tēnti Dēiws èze wì-

**9:** sans šins Paļāipsans?

**10:** Etrāis.

**11:** Tāns biļā tītāt.

**12:** `As, stas Rikīs twāis Dēiws, àsmu<sup>49</sup>

**13:** Stūrnitkrōms<sup>50</sup> Dēiws, kas nō stans,

**14/15:** kwāi [m'an] dergē<sup>48</sup>, kāimaļukē<sup>48</sup> grīkans stēisan<sup>51</sup> táwan

**14/15:** ēn maļn<sup>e</sup>īkamans ērgi en

**16:** līrtin be kētwirtan streīpstan. `Ader stēi-

**17:** mans, kwāi [m'an] milē<sup>48</sup> be mājans paļāip-

**18:** sans ļāiku<sup>52</sup>, segē<sup>48</sup> as ļāban en tūsīmtans<sup>53</sup>

**19:** streīpstans.

**20:** Kà ast stwi bilītan? Etrāis.

<sup>46</sup> Pr. *auschpāndimai* \*[*aušpāndimai*] with š < s between u and p in German environment due to Germ. *spannen*.

<sup>47</sup> Pr. *skellāntei* renders pc.ps.ac. nom.pl. m. \*[*skelānt'ai*], a *ja*-stem instead of *C*-stem \**skèlāntes* > \*-īš.

<sup>48</sup> Lith. *bylō-* has nothing to do with Pr. ps., pt. *billa*, *billā* III 37<sub>8,11</sub>, 105<sub>1,6</sub>, 107<sub>5</sub> etc. = *bille* III 59<sub>12</sub> = *billē* III 61<sub>9</sub> = [*bil'ā* = *bil'ē* = *bil'āi* = *bil'ēi*] < \**bilēja* (< \**bilējā*) because of the neutralization of the opposition /e/ : /a/ after a palatalized consonant (ftn. 18), as well because of the alternation -āi / -ā (ftn. 36, 163 etc.) – cf. pt. *billē* 93<sub>14</sub>, *billai* 105<sub>9</sub> < \**bilējā*, as well as if. *billū* III 67<sub>10</sub>, *billūwei* 71<sub>8</sub>, pc. *billōn* III 27<sub>8</sub> etc. < \**bilē-*. Due to a contraction in a secondary circumflex, all verbal forms ending in -ē come from suffixal forms in -ēi < -ēja, cf. Palmaitis BGR 222 f., 224.

<sup>49</sup> Pr. 1 pers. sg. *asmau* = \*[*āsmu*] (\*[*āsm'ū*]?) < \**āsmū* < \**asmō*, i.e. a thematized Baltic \**esm*, cf. Latv. *esmu*.

<sup>50</sup> Pr. *stūrni-* \*[*stūrni*] < av. \**stūrnai* derived from *a*-stem adj. \**stūrna-* ‘rigid’, cf. Mažiulis PEŽ IV 163–164.

<sup>51</sup> Pr. Cat. *steisei tāwans*, with sg. *steisei* instead of pl. *steison*, is an artroidal construction \**stēisan tāwan*, in which the genitive plural form of the artroid *stas* ‘that’ specifies a syntactic meaning of “casus generalis” acc. sg. = gen. pl. *tāwan* as a plural form of the attributive genitive. An original Baltic construction with gen. attr. *tāwan*, i.e. \**kāimalukē tāwan grīkans*, should not have been homologous because of the coincidence of the genitive plural with the accusative singular (‘I exact fathers’ sins’, or ‘I exact father, sins’). Cf. Palmaitis M.L. *Rekreation als Überprüfung der Rekonstruktion* / Baltistica 33 (1) 1995, 43–46, and [www.eidem.lt/dialangn.htm](http://www.eidem.lt/dialangn.htm). Cf. also ftn. 33.

<sup>52</sup> *lāiku* \*[*lāikū*] < barytone \**lāikū* < \**lāikā* vs. *polijnku* III 37<sub>6</sub> instead of \**polijnka* \*[*palinka*] < \*-ā.

<sup>53</sup> *tūsīmtans* is more likely an ord. (cf. *tīrtin*, *ketwirtin*) than a card. numeral (otherwise PKP II 118).

**G O T T** drohet zu straffen alle die diese Gebot vbertretten / Darumb sollen wir uns fürchten / für seinem zorn / vnd nicht wider solche Gebot thun.

Er verheyst aber Gnade vnnnd alles Guts / allen die solche Gebot halten. Darumb sollen wir ihn auch lieben vnd vertrauen / vnnnd gerne thun nach seinen Geboten.

**Der Glaube / Wie**  
ein Haußvater denselbigen seinem  
Gesinde auff das einfelti-  
gest fürhalten solle.

**Der Erste Artickel /**  
**Von der Schöpfung.**

Ich Gleiube an Gott den Vater / All-  
mechtigen Schöpffer Himmels vnnnd der  
Erden.

**Dei'us**



Deiws trinie prei sīndintwēti wissans quat  
schins pallaipsans ertreppa / Steffepaggan turri-  
maimes noūmas biātwi per tennēison nertien bhe  
ni priki starwidans pallaipsans seggit.

Tāns preigerdawi abder / etnīstīn bhe wissan  
labban / wisseimans Quai starwidans pallaipsans  
lāitu / Steffepaggan turrimai mes stan diigi milige  
bhe stesinu auschaidige / bhereide seggīna ten-  
nessei pallaipsans.

**Stas Swints Cri-**  
**stianistas Druwis kāigi ains but-**  
**te / tawas itansubban swaiā=**  
**sinuseimūnan no betalāng**  
**wingistai prei lai=**  
**kūt turri.**

**Stas Virmonnis Dellijks**  
**essetan Teikūnā.**

As druwē en Deiwan / Tāwan Wisse-  
musingin kas ast teikūns / Dangan bhe  
semmien.

**Was**

### III 39

- 1:** Deiws trinie prei sñndintwti wissans quai
- 2:** schins pallaipsans ertreppa / Stesse paggan turri=
- 3:** mai mes noūmas biātwi per tennēison nertien bhe
- 4:** ni pṛiki stawīdans pallaipsans seggīt.
- 5:** Tāns preigerdawi adder / etnijstin bhe wissan
- 6:** labban / wisseimans Quai stawīdans pallaipsans
- 7:** lāiku / Stessepaggan turrimai mes stan dijgi milijt
- 8:** bhe stesmu auschadijt / bhe reide seggītna ten=
- 9:** nessei pallaipsans.
- 10:** Stas Swints Cri=
- 11:** stiāniskas Druwis / kāigi ains but=
- 12:** te / tawas stansubban swaiā=
- 13:** smu seimīnan no vckalāng[-]
- 14:** wingiskai prei lai=
- 15:** kūt turri.
- 16:** Stas Pirmonnis Dellijks
- 17:** essestan Teikūsna.
- 18:** As druwē en Deiwan / Tāwan Wisse=
- 19:** musīgin kas ast teikūuns / Dangan bhe
- 20:** semmien.

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*1 God menaces at [= to] punish all who 2 these commandments trespass, Therefore we 3 should us fear for his anger and 4 not do (= act) against such commandments. 5 He promises however, grace and all 6 good, to all Who such commandments 7 keep, Therefore we should that (= him) also love 8 and in that (= him) trust, and willingly do-on his 9 commandments. 10 The Holy Chri- 11 stian Faith, how one hou- 12 se, father that same to his (of 13 himself) housefolks on easi- 14 est at [= to] ke- 15 ep hath. 16 The First Part 17 about the Creation. 18 I believe in God, Father Al- 19 mighty who hath created, Heaven and 20 earth.*

### III 39

- 1: Dèiws trīṇa sūndintwei<sup>54</sup> wīsans kwāi
- 2: šins paļāipsans ertrēpa. Stēse pāgan tūri-
- 3: mai mes tenēse nērṭas<sup>55</sup> bijātwei be
- 4: ni segītwei<sup>8</sup> prīki stawīdans paļāipsans.
- 5: Tāns preigērdai<sup>56</sup> āder etnīstin be wīsan
- 6: lāban wisēmians kwāi stawīdans paļāipsans
- 7: lāiku<sup>57</sup>. Stēse pāgan mes tūrimai dīgi milītwei tēnan
- 8: be tenēsmu<sup>58</sup> aušaudītwei, be rēide segītwei pa<sup>59</sup> te-
- 9: nēse paļāipsans.
- 10: Stas swīnts kris-
- 11: ṭāniskas<sup>60</sup> Drūwis, kāigi di<sup>61</sup> aīns bu-
- 12: tatāw<sup>a</sup>s swajās-
- 13/15: mu seimīna<sup>15</sup> tūri ukaļānge-
- 14: wingiskai ļai-
- 15: kūtwei.
- 16: Stas Pīrmasis<sup>62</sup> Delīks
- 17: ēze Teikūsna<sup>63</sup>.
- 18: As druwē<sup>64</sup> en Dēiwan Tāwan Wisa-
- 19: muzīngin, kas ast teikūwuns dāngun be
- 20: zè[m'a]n.

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<sup>54</sup> Mažiulis *PEŽ* IV 138.

<sup>55</sup> M. Luther's *für* = *vor*, therefore a Baltic construction [*\*bijātwei* + gen.] should be reconstructed.

<sup>56</sup> Here *-awi* is a Samlandian triphthong [-*au*i] < *\*-auja*, cf. *persurgau* III 41<sub>10</sub>.

<sup>57</sup> *lāiku* [lāiku] < *\*lāikū* < (V. Mažiulis – J. Kazlauskas) *\*lāikō*.

<sup>58</sup> Pr. *stan*, *stesmu* are mistakes instead of *\*tennan*, *\*tenesmu* 'ihn, Him' (cf. German text).

<sup>59</sup> Germ. *ihun nach* seinen Geboten = *nach* Göttlicher Ordnung = Pr. *po* Deiwūtiskan Enteikūsna 99<sub>5</sub>.

<sup>60</sup> Pr. nom. sg. *Cri=stāniskas* is a sample of an euphonic *-skas* instead of *°-sks*, an archaic nominative / genitive form "restored".

<sup>61</sup> Pr. *stansubban* is a calque of German *denselbigen* = Pr. anaphoric enclit. n. *dī*, cf. *kāidi* 65<sub>10</sub>.

<sup>62</sup> *Pirmonnis* is pnl. nom. *\*pirman*-is incorrectly derived from acc. *\*pirman*, cf. a spoiled *dengnenissis* 'the celestial' 79<sub>11</sub>. A. Will could not perceive the use of pronominalized forms. For a parallel form cf. ftn. 16.

<sup>63</sup> *Teikūsna*. has a hyphen above *a*. for *an*. because of an error in centring the line 17 (see the facsimile).

<sup>64</sup> Pr. *druwē* = a circumflex contraction after a metatony in apocopated *druwēi* < *\*druwēj* < *\*druwēja*, cf. ftn. 48.

## Was ist das? Antwort.

Ich glete / das mich Gott geschaffen hatt/  
 sampt allen Creaturen/ Mir Leyb vnd Seel/Augen  
 Ohren/vnd alle Glieder/ Vernunfft vnd alle Sinn  
 gegeben hatt / vnd noch erhebt. Dazu Kleider vnd  
 Schuch/ Essen vnnnd Trincken / Haus vnnnd Hoff/  
 Weyb vnd Kind/Acker vnd Viehe/vnd alle Güter/  
 mit aller Notturfft vnd Nahrung diß Leibes vnnnd  
 Lebens/ Reichlich vnd Täglich versorget/ vnd für  
 allem Vbel behütet vnd bewaret. Vnd das alles  
 aus lauter Väterlicher / Götlicher Güte vnnnd  
 Barmhertzigkeyt / ohn all mein Verdienst, vnnnd  
 Würdigkeyt. Deß alles ich ihm zu danken  
 vnd zu loben / vnd dafür zu dienen vnnnd  
 gehorsam zu sein schuldig bin/  
 Das ist gewislich  
 war.

## Der Ander Artickel/ Von der Erlösung.

Vnd an Ihesum Christum seinen ei-  
 nigen Son/ vnsern Herrn/ Der empfan-  
 gen ist vom Heyligen Geist/ geboren von  
 der Jungfrawen Maria/ Gelitten vnter  
 Pontio

## Ra ast sta billiton:

As druwē / Kai mien Deius Teitūnus ast / sen  
 wissans pērgimmans / mennei kērmenan bhe Dūsin  
 actins / āusins / bhe wissans streipstans / Isspressen.  
 nien / bhe wissans seilins dāuns ast / bhe dabber Islāi  
 ka / Prēistan rūtans / bhe karpins ist bhe pūton / buta  
 tan bhe burwaltan / Gannan bhe Malnūtans /  
 Lautan / Pecku / bhe wissans labbans / sen wissan  
 preweringistan bhe maitāsnan schiēse kermenes  
 bhe gīwas / Laimistai bhe deinenistai persurgau /  
 bhe prikti wissan wargan poštūti bhe popeckurwi /  
 bhe stan wissan ist alsiringistan / Tarwistan / Deis  
 wūtistan labbistan bhe etnistin Schlait wissan mai  
 an perschlūsīnan bhe wertingistan / perkamidan  
 wissan as steisnu preidintaut / bhe preigirtwei / bhe  
 pērtan preischlūsīrwei / bhe poštusinan boūt schēle  
 lānts asinai / sta ast perarwistū arwi.

## Stas Altars Delličs Wessitan Istan- cīsnan.

Bhe en Jesum Christum / swaian ai-  
 nan Sounon nouson Rikijan / kas pogauts  
 ast esse Swintan Moselien / Gemmons esse  
 stan Jumprawan Marian / Stinons po  
 D Pontio

### III 41

- 1:** Ka ast sta billiton?
- 2:** As druwē / kai mien Deiws Teikūnus ast / sen
- 3:** wissans pērgimmans / mennei kērmenan bhe Dūsin
- 4:** ackins / āusins / bhe wissans streipstans / Jsspressen=
- 5:** nien / bhe wissans seilins dāuns ast / bhe dabber Jslāi=
- 6:** ka / Prēistan rūkans / bhe kurpins īst bhe pūton / but=
- 7:** tan bhe burwalkan / Gannan bhe Malnijkans /
- 8:** Laukan / Pecku / bhe wissans labbans / sen wissan
- 9:** prewerīngiskan bhe maitāsnan schiēise kermenēs
- 10:** bhe gīwas / Laimiskai bhe deineniskai persurgau /
- 11:** bhe prijki wissan wargan pokūnti bhe popeckuwi /
- 12:** bhe stan wissan is kalsīwingiskan / Tawiskan / Dei=
- 13:** wūtiskan labbiskan bhe etnīstin Schlāit wissan mai[-]
- 14:** an perschlūsisan bhe wertīngiskan / perkawīdan
- 15:** wissan as stēismu preidīnkaut / bhe prei girtwei / bhe
- 16:** pērstan preischlūsitwei / bhe poklusman boūt schkel=
- 17:** lānts asmai / sta ast perarwisku arwi.
- 18:** Stas Antars Dellijeks
- 19:** Essestan Jsran=
- 20:** ckīsnan.
- 21:** Bhe en Jesūm Christum / swaian ai=
- 22:** nan Soūnon noūson Rikijan / kas pogauts
- 23:** ast / esse Swintan Noseilien / Gemmons esse
- 24:** stan Jumprawan Marīan / Stīnons po

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*1 What is [that] said? 2 I believe that God hath created me together with 3 all creatures, to me body and soul, 4 eyes, ears and all members, Understand- 5 ing and all feelings given hath, and yet maintains. 6 To-that – clothes and shoes, to eat and to trink, 7 house and farm, wife and children, 8 field, cattle and all wealth, with all 9 necessity and nourishing of this body 10 and life, He richly and daily supplieth, 11 and against all evil protects and guards, 12 and all this – from a loud fatherly divine kindness and mercy without all my meriting and worth, for what 15 all I to that (= Him) at(= to) thank, and at(= to) praise, and 16 through-that at(= to) serve, and obedient to be I am o- 17 wing, that is truly true. 18 The Second Part 19 about the Salva- 20 tion. 21 And in Jesus Christ, self 22 one Son our Lord. who begotten 23 hath been from the Holy Ghost, born from 24 that Lady Maria, suffered under*

- 1: Ka ast stwi bilítan?
- 2: As druwē, kai [mʻ]en Dèiws teikúwuns ast sen
- 3/5: wìsans pērgimans, ast mēnei kērmēnan be dūsīn
- 4: àkins, āusins be wìsans streípstans, isprēse-
- 5: ŋan be wìsans seílins dāwuns be dàber izlāi-
- 6: ka. Prēistan rūkans be kuṛpins, ístan be púwin<sup>65</sup>, bù-
- 7: tan be būrwalkan, [gʻ]ànan be maṇnīkans,
- 8: lāukan, pèku be wìsans lābans sen wìsan
- 9: prewerīngiskan be maitāsnan šise<sup>66</sup> kērmenes
- 10: be gíwas lāimiskai be dēininiskai perzūrgauī
- 11: be príki wìsan wàrgan pakūnti be papekūi.
- 12: Be stan wìsan iz skístan<sup>67</sup> Táwiskan Dei-
- 13: wútiskan lābiskan be etnístin šlāit wìsan mà-
- 14: jan perslūzisan be wertīngiskan, pēr ka<sup>68</sup>
- 15: wìsan as àsma škelānts tenèsmu<sup>58</sup> dīnkaut<sup>69</sup>, be gíftwei, be
- 16: pērstan preišlūzitwei, be paklūsman bʻút<sup>70</sup>.
- 17: Sta ast perafwisku<sup>71</sup> afwi.
- 18: Stas Āntars Delīks
- 19: Èze Izran-
- 20: kísnan.
- 21: Be en Jesum Christum<sup>72</sup> / tenèse<sup>58</sup> aī-
- 22: nan Sʻúnun nʻúsun Rikìjan, kas ast
- 23: pagaúts<sup>8</sup> èze Swintasmu<sup>17,73</sup> Nóseiḷan, gèmunš èze
- 24: Juṁprawai Maríjai<sup>73</sup> / Stínuns pa

<sup>65</sup> *īst bhe pūton* is a result of misunderstanding Germ. *Essen vnnd Trincken* as infinitives (PKP II 120<sup>112</sup>).

<sup>66</sup> Cat. sg. *schīēs-*, *steis-* has a diphthong *-ei-* transferred from plural instead of sg. *\*šīs-*, *stes-*.

<sup>67</sup> Cat. *kalsīwingiskan* ‘sonorous’ is a misunderstanding of Germ. *lauter* ‘pure’ = Pr. *skīstan* (III 127), Lith. *gryn-*.

<sup>68</sup> An intonational syntagm [*pērka*] with its first member (a preposition) accented.

<sup>69</sup> An infinitive ending *-t* points to an apocopated short vowel, therefore *\*-ti* may be restored.

<sup>70</sup> Cat. *prei* with all these infinitive except the last is a calque of Germ. *zu*. The Baltic syntax is restored.

<sup>71</sup> *-ku* (or *-gu*, *-bu*) < *\*-kū* < *\*-kā* = *\*-kāi*, later generalized in unaccented positions too, fn. 36.

<sup>72</sup> Latin instead of Pr. *Īzun Kristun*, cf. *Jsus* [*Īzus*] II 11<sub>10</sub> and *Christon* [*Kristun*] III 115<sub>7</sub> (PKP II 275, 282).

<sup>73</sup> Only with the accusative the preposition Cat. *esse* is used when meaning ‘about’, but cf. ‘from’: dat. *esse kawīdsmu tou animts assai* 104<sub>16</sub> ‘dauon du genommen bist’.



**Pontio Pilato / Gereuziget / Gestorben /  
vnd begraben / Widergefahren zur Hellen /  
Am dritten tage auffgestanden vom dem  
Todten / Auffgefahren gen Himmel / sitzende zu  
der rechten Gottes des Allmechtigen Vaters /  
von dannen er kommen wirdt zu richten  
die Lebendigen vnd die Todten.**

**Was ist das?**

**Antwort.**

**Ich glaube das Jesus Christus warhafftiger  
GOTT vom Vatter inn ewigkeit geporn / vnd  
auch warhafftiger Mensch von der Jungfrawen  
Maria geboren / sey mein HERR / der mich ver-  
lornen vnd verdampften Menschen erlöset hat / er-  
worben / gewonnen / vnd von allen sünden / vom  
Tode vnd von der gewalt des Teuffels / Nicht mit  
Goldt oder Silber / Sondern mit seinem heyligen  
theuren blut / vnd mit seinem unschuldigen Leyden  
vnd Sterben / Auff das ich sein eygen seye / vnd in  
seinem Reich vnter jm lebe / jm diene in ewiger Ge-  
rechtigkeit / Vnschuld / vnd Seligkeyt / Gleich wie  
er ist auffgestanden vom Tode / Le-  
bet vnd Regieret in Ewigkeyt.  
Das ist gewislich war.**

**Pontio**



Pontio Pilato/Strisits/Aulauns/bhe en-  
 topts/Semmailsons prei Picfullien/En  
 tirtan deinan etstiuns esse gallan/Vnsaigū/  
 bons no Dangan/Sidons prei tidrōmien  
 Deiwās steise wissenu singin Tarwas isquen  
 dau tāns pergūbons wūrft/prei ligint stans  
 gūwans bhe aulauins.

## Ra ast sta billiton: Ettrais.

As Drude/ Kai Jesus Christus/ isarwistās  
 Deiwās esse Deiwān Tarwān en prābustān gem-  
 mons bhe dūgi isarwistās smunents/essetan Jum  
 prawān Mariān gemunons Eas mien Ismaicinton  
 bhe perklanticon smunentien istankiuns ast peldi-  
 uns/ augauuns/bhe esse wissans grīkans / esse gal-  
 lan /bhe esse stanwarein steise Piculas ni sen Ausins  
 adder Sirablan Schlāit sen swaiāsmu Swinton  
 tēmpran Erawian / bhe sen swaiāsmu niwinūton  
 Stinsennien bhe anlausennien/ Tostan Kai as ten/  
 nēismusubsaī asmai/bhe entennēismu ritin po tenes  
 mu gixwē / bhe stesmu schlusilaien prabustai  
 tidrōmistān / niwinūtīstāu bhe deiwū-  
 tīstān/ainawydān/Kaigi tāns ast  
 etstians esse gallan/giwa bhe  
 ricāwie en prabustān/sta  
 ast perarwistai arwi.

D ij Der

### III 43

- 1: Pontio Pilato / Skrīsits / Aulauns / bhe en=
- 2: kopts / Semmailisons prei Pickullien / En
- 3: tīrtan deinan etskiūns esse gallan / Vnsaigū=
- 4: bons no Dangon / Sīdons prei tickrōmien
- 5: Deiwas steise wissemusīgin Tawas isquen[-]
- 6: dau tāns pergūbons wijrst / prei līgint stans
- 7: gijwans bhe aulausins.
- 8: Ka ast sta billiton?
- 9: Ettrais.
- 10: As Druwē / kai Jesus Christus / isarwiskas
- 11: Deiws esse Deiwan Tawan en prābutskan gem=
- 12: mons bhe dijgi isarwiskas smunents / essestan Jum[-]
- 13: prawan Marian gemmons kas mien Jsmainton
- 14: bhe perklantiton smumentien isrankiūns ast peldi=
- 15: uns / augauuns / bhe esse wissans grīkans / esse gal=
- 16: lan / bhe esse stan warein steise Pjckulas ni sen Ausin
- 17: adder Sirablan Schlāit sen swaiāsmu Swinton
- 18: tēmpran krawian / bhe sen swaiasmu niwinūton
- 19: Stinsennien bhe anlausennien / Nostan kai as ten[-]
- 20: nēismu subsai asmai / bhe entennēismu rīkin po tenes[-]
- 21: mu giwīt / bhe stesmu schlusilai en prabuskai
- 22: tickrōmiskan / niwinūtiskau bhe deiwū=
- 23: tiskan / ainawydan / kaigi tāns ast
- 24: etskiāns esse gallan / giwa bhe
- 25: rickawie en prabutskan / sta
- 26: ast perarwiskai arwi.

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*1 Pontio Pilato, Was crucified, Died, and burri- 2 ed, Downdescended at (= unto) Hell, The 3 third day  
resurrected from death, Ascen- 4 ded in Heaven, Having sat down at the right 5 of God the almighty  
Father from whe-, 6 re he come will, at to judge those 7 who are living and dead. 8 What is [that] said?  
9 Answer. 10 I believe, that Jesus Christus, true 11 God from God Father in eternity born 12 and also true  
man, from La- 13 dy Maria born who me a ruined 14 and damned man hath rescued ac- 15 quired,  
obtained, and from all sins, from de- 16 ath and from that power of Devil not with an Ear 17 or Silver But  
with own Holy 18 dear blood, and with own innocent 19 Suffering and dying, So that I should be (self) to  
him 20 [self], and in his kingdom under him 21 live, and to that serve in eternal 22 justice, innocence and  
bliss 23, equally, as he hath 24 risen from death, lives and 25 reigns in eternity, this 26 is truly true.*

### III 43

- 1: Pontio Pilato<sup>74</sup>, skrízits, auļāuns<sup>75</sup>, be ģn-
- 2: kaptš<sup>76</sup>, zemāi lízuns prei pikūļan,
- 3: tīrṭan<sup>77</sup> dēinan<sup>17</sup> etskíwuns èze gāļa<sup>15,73</sup>, unzai gū-
- 4: buns nō dangun<sup>78</sup>, síduns prei tikró[m']an<sup>79</sup>
- 5: Dēiwas<sup>17</sup> stēse<sup>66</sup> wisamuziņgas<sup>80</sup> Táwas, iskweñ-
- 6: dau tāns wīrst pergúbuns līgintwei<sup>8</sup>
- 7: g'íwans be auļāūsins<sup>75</sup>.
- 8: Ka ast stwi bilítan?
- 9: Etrāis.
- 10: As druwē, kāi Jesus<sup>72</sup> Christus, izařwiskas<sup>9</sup>
- 11: Dēiws<sup>17</sup>, en prābut'skai<sup>10</sup> èze (Dēiwu<sup>17</sup>) Táwu<sup>81</sup> gē-
- 12: muns, be dīgi izařwiskas zmúnents, èze Juím-
- 13: prawai Maríjai<sup>73</sup> gēmuns, [ast mājs Rikīs,]<sup>82</sup> kas [m'an] izmaitīntan
- 14: be perkļantītan zmúnentān<sup>77</sup> ast izrankíwuns, peļdí-
- 15: wuns, augaūwuns èze wīsamans gríkans<sup>83</sup>, èze gā-
- 16: ļa<sup>15,73</sup>, be èze Pikūļas wārei<sup>73</sup> ni sen aúsan<sup>84</sup>
- 17: āder sirābļan šļāit sen swajāsmu<sup>14</sup> swintan
- 18: tēmpran krāujan be sen swajāsmu niwinūtān
- 19: stēseņan<sup>85</sup> be auļāuseņan, nōstan kai as te-
- 20: nēsmu swāis<sup>86</sup> būļai<sup>7</sup>, be en tenēse rīkei<sup>10</sup> pa tenēs-
- 21: mu giwīļai<sup>7</sup>, be tenēsmu<sup>58</sup> šļūziļai en prābut'skai
- 22: tikrómiskai, niwinūtiskai be deiwū-
- 23: tiskai<sup>83</sup> ainawīdan, kāigi tāns ast
- 24: etskíwuns èze gāļa<sup>15,73</sup>, gíwa be
- 25: rikaúja en prābut'skan. Sta
- 26: ast perařwiskai arwi.

<sup>74</sup> Latin ablative instead of Pruss. dat. *u*-stem \**Pōntiju* + *a*-stem \**Pilāta* < unaccented \*-*ō* < Balt. \*-*ō*.

<sup>75</sup> Pc.pt.ac. nom.sg. *aulauns* [auļāuns] 43<sub>1</sub> < \**aul'avuns*, acc.pl. *aulausins* [auļāūsins] 43<sub>7</sub> < \**aul'avusins*.

<sup>76</sup> For the accent on preverb cf. I 7 *encops* beside *semmin* vs. *samay* (for the oxytone accent see comments to I 7<sub>17/18</sub>). Cf. also *ēnstan* III and *PEŽ* I 261.

<sup>77</sup> Acc. (temp.) sg. f. – cf. (*tīrt*)ian III 127; however spellings (*tīrt*)in III 37, (*tirt*)in I 7, (*tirt*)ien II 7 show merge of palatal accusative forms, as well as neutralization of the opposition *lel* : *lal* after a palatal.

<sup>78</sup> *no* corresponds to accented allomorph \**nō* beside unaccented *na* (PKP II 253–254).

<sup>79</sup> Cat. *tikrōmien* is not an archaic *ē*-stem, but a result of generalisation of palatal *a*-, *e*-, *i*-stem accusatives.

<sup>80</sup> *wissemusiņgin* has a palatal-generalised ending of genus generalis instead of a genitive singular ending.

<sup>81</sup> Dat. \**tāwu* < \**tavō* after the labial *v*.

<sup>82</sup> Abel Will having omitted Luther's *sey mein Herr* 42<sub>13</sub>, the translation became incomprehensible.

<sup>83</sup> A general case before av. *ainawīdan* was erroneous in 43<sub>22</sub>.

<sup>84</sup> Will's *sen ausin* meant 'with an ear' (cf. *āusins* 41<sub>4</sub>).

<sup>85</sup> Will's *stinsennien* was a mistake made because of pc. pt. *stīnons* < \**stēn*:- ps. \**sten*-, if. \**stēntvei*.

<sup>86</sup> Will tried to translate *auff das ich sein eygen seye* 42<sub>19</sub> as 'that I should become to him a self one'.

## Der Dritte Artickel/ Von Der Heiligung.

Ich glaube an den heyligen Geist / eine  
heylige Christliche Kirche / Die gemeine der  
Heyligen / Vergebung der Sünden / Außer-  
stehung des Fleisches / Vnd ein ewiges Le-  
ben / **A M E N.**

**Was ist das? Antwort.**

Ich glaube / das ich nicht aus eigener Ver-  
nunfft noch Krafft / an Jesum Christ meinen Her-  
ren glauben / oder zu ihm kommen kan / Sondern  
der Heylige Geyst hat mich durchs Euangelion be-  
ruffen / mit seinen Gaben erleuchtet / im rechten  
Glauben geheyliget vnd erhalten / Gleich wie er die  
gantze Christenheyt auff Erden berufft / samlet /  
erleucht / heyliget / vnd bey Jesu Christo erhalt / im  
rechten eynigen glauben. In welcher Christenheyt /  
er mir vnd allen Glaubigen teglich alle sünde  
reichlich vergibt / Vnd am Jüngsten tage mich  
vnd alle Todten aufferwecken wirdt /  
Vnd mir sambt allen Glaubigen  
in Christo ein ewiges leben  
geben wird / Das ist  
gewislich war.

**Stas**

## Stas Lirts Delliks / Esse Stan Swintiskan.

As Druwēnstan Swintan Nofeilien  
ainan Swintan Cristiānistan kjerkin Stan  
perōnistan Swintan etwerpsennian steise  
grifkan etskisan mensas / bhe ainan prābut-  
skan gūwan / **AMEN.**

## Ra ast sta billiton? Ettrais.

As Druwe / kai as ni is supsai ispresnā neggi  
spartin / en Jesum Christum maian Rikjan druwit /  
adder prēistan perēit massi Schlāits stas Swints  
Nofēilis ast mien prastan Euangelion perwūkaz  
uns / sen swaians Dāians erschwāistūns / en tikrōs  
mistan Druwien Swintinons / bhe er laikūns /  
Ainawigdei kadi tans stan postippin Christiāni-  
skan / nosemmien preiwackē senrūka / erschwāigsti-  
nai / Swintina / bhe prei Jesu Christon erlāiku en  
tikrōmistan ainawidiskān drūwien / En karwigd-  
sinu Christiānistān / tāns mennei / bhe wissamans  
druwīgins / deinenistū wissans grīkans laimintis  
kai etwiērpei / Bhe en maldaisin deinan / mien bhe  
wissans aulaušins etbaudinmons wirt / bhe men-  
nei sen wissamans Christiānans ainan prābutskan  
gūwan dauns / Sta ast perarwistū arwi.

D ij Das

### III 45

- 1: Stas Tirts Dellīks /
- 2: Esse Stan Swintiskan.
- 3: As Druwē ēnstan Swintan Noseilien
- 4: ainan Swintan Cristiāniskan kīrkin Stan
- 5: perōniskan Swintan etwerpsennian steise
- 6: grijkan etskīsnan mensas / bhe ainan prābut=
- 7: skan gijwan / AMEN.
- 8: Ka ast sta billiton? Ettrais.
- 9: As Druwe / kai as ni is supsai ispresnā neggi
- 10: spartin / en Jesum Christum maian Rikijan druwīt /
- 11: adder prēistan perēit massi Schlāits stas Swints
- 12: Nosēilis ast mien prastan Euangelion perwūka=
- 13: uns / sen swaians Dāians erschwāistiuns / en tikrō=
- 14: miskan Druwien Swintinons / bhe er laikūuns /
- 15: Ainawijdei kādi tans stan postippin Christiāni=
- 16: skan / nosemmien preiwackē senrīnka / erschwāigsti=
- 17: nai / Swintina / bhe prei Jesu Christon erlāiku en
- 18: tickrōmiskan ainawidiskan drūwien / En kawijd=
- 19: smu Christiāniskan / tāns mennei / bhe wissamans
- 20: druwīngins / deinenisku wissans grīkans laiminti=
- 21: skai etwiērpei / Bhe en maldaisin deinan / mien bhe
- 22: wissans aulauūsins etbaudinons wirst / bhe men=
- 23: nei sen wissamans Christiānans ainan prābutskan
- 24: gijwan dauns / Sta ast perarwisku arwi.

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*1 The Third Part, 2 About the Holiness. 3 I believe in the Holy Ghost 4 one Holy Christian church that 5 association holy forgiveness of that, 6 sin resurrection of flesh, and one eter- 7 nal life, Amen. 8 What is [that] said? Answer. 9 I believe, that I neither with self comprehension nor 10 power, in Jesus Christus my Lord can believe, 11 or to him come But the Holy 12 Ghost hath me through that Gospel in- 13 vited, with his gifts enlightened, in co- 14 rect faith consecrated, and kept, 15 equally as he that whole Christian- 16 hood, on earth calls gathers, enligh- 17 tens, consecrates, and at Jesus Christ keeps in 18 correct uniform faith, in which 19 Christenhood, he me, and all 20 believers, every day all sins abundant- 21 ly forgiveth, and on youngster day, me and 22 all dead ones will awake, and me 23 with all Christians one eternal 24 life [will] give. This is truly true.*



- 1: Stas Tīrts Delīks.
- 2: Èze swìntiskan<sup>87</sup>.
- 3: As druwē ėn Swìntan<sup>17</sup> Nóseīlan,
- 4: aínan swìntan kristjániskan kīrkin,
- 5: peróniskan stēisan swìntan<sup>88</sup>, etwērpseñan stēisan<sup>51</sup>
- 6: gríkan, etskísnan mēnsas<sup>89</sup> be prābut's-
- 7: kan gíwan. Āmen.
- 8: Ka ast stwi bilītan? Etrāis.
- 9: As druwē, kái as ni iz swāise<sup>90</sup> isprēsnan<sup>91</sup>, nègi
- 10/11: spārtin màzi druwīt<sup>8</sup> en Jesum Christum<sup>72</sup>, màjan Rikìjan,
- 10/11: àder prēi stan perēit, šlāits stas Swìnts<sup>17</sup>
- 12: Nóseilis<sup>92</sup> ast [m'an] pra Ewangēlijān perwūka-
- 13: wuns, sen swājans Dājans eršwāikstiwuns<sup>93</sup>, en tikrō-
- 14: miskan drūw<sup>1</sup>an swìntinuns be erļaikūwuns,
- 15: ainawīdai<sup>94</sup> kāigi tāns pastīpan kristjánis-
- 16: kan nō ze[m'a]n preiwakē, senrīnka, eršwāiksti-
- 17: na<sup>93</sup>, swìntina<sup>17</sup> be prei Jesu Krīstun erļāiku en
- 18: tikrōmiskasmu ainawīdiskan drūw<sup>1</sup>an<sup>95</sup>; en kawīd-
- 19: smu kristjániskan tāns mēnei be wisēimans<sup>96</sup>
- 20: druwīngins dēininisku<sup>71</sup> wīsans gríkans ļāimintis-
- 21: kai etwērp<sup>1</sup>a<sup>97</sup> be en mālðaisei<sup>17</sup> dēinai<sup>98</sup> [m'an] be
- 22/24: wīsans auļauwusins<sup>99</sup> wīrst etbaudīnuns<sup>8</sup> be dāwuns mē-
- 23: nei sen wisēimans kristjánans<sup>100</sup> prābut'skan
- 24: gíwan. Sta ast peraíwisku<sup>71</sup> arwi.

<sup>87</sup> A. Will's *swintiskan* is not 'Heiligung', but aj. n. 'saint' > nominalised: 'sanctity'. Cf. also *PKP* II 125<sup>135</sup>.

<sup>88</sup> Artroid gen. pl. \**steisan* 'of those' converts general case adj. acc.sg. = gen.pl. *swintan* 'saint' into no. gen.pl.

<sup>89</sup> A Baltic order \**mensas etskísnan* not used because of the predominance of the general case constructions in this sentence.

<sup>90</sup> Cf. ftn. 86. Here \**swāise* is a genitive (possessive) form of the reflexive pronoun 3 pers. *swāis*.

<sup>91</sup> Dash above the letter *a* points to final letter *n*, omitted because of the shortage of place on the line.

<sup>92</sup> Spelling *No-* (not *Na-*) points to an accented first syllable. Will's *ēi* is an error.

<sup>93</sup> Epenthetic *k* omitted; (*erschwaigstin*)*ai* [= (*swintin*)*a* 45<sub>17</sub>] has *-ai* = *-a* due to alternation, cf. ftn. 36.

<sup>94</sup> Spelling av. *ainawijdei* is the same as *ainawīdai* III 65, because of German pronunciation.

<sup>95</sup> A dative/locative construction restored with the second attribute and the determined word in the general case.

<sup>96</sup> Cf. III 39, *wissamans* was a nominal form. A dative construction without general case could exist parallel.

<sup>97</sup> Alternation *-ei* / *-e* was analogous to *-ai* / *-a*, cf. ftn. 93, 71. Short *e* being back and wide, *e* and *a* were neutralised after palatals.

<sup>98</sup> Dative/locative construction restored.

<sup>99</sup> Pc. pt. ac. *aulauūs(ins)* \**[aulau-]* arose instead of \**aulavus-* due to praes. \**aulau(ja)*, cf. Lith. *lióvus*.

<sup>100</sup> An archaic dative construction with the praep. *sen*. For *wisēimans* instead of *wissamans* cf. 39<sub>6</sub> and ftn. 96.

**Das Vater vnser/  
Wie ein Haußvatter dasselbige sei  
nem Gesinde auffo einfeltigst  
fürhalten solle.**

**Vater vnser der du bist im Himmel.**

**Was ist das? Antwort.**

**GOTT will damie vns locken/das wir glens  
ben sollen / Er sey vnser rechter Vatter / vnnd wir  
seine rechte Kinder / Auffdas wir getrost vnd mit  
aller zuuersicht ihn bitten sollen / Wie die liebsten  
Kinder shren lieben Vater.**

**Die Erste Bitte.**

**Geheyliget werde dein Name.**

**Was ist das? Antwort.**

**Esas**



**Stab Tāwa Nōi-**  
**son tāigi ains Butta Tawas stan**  
**subban/swaiāsinu Seiminan**  
**veka lāngiwingistai /**  
**preilaitūt turri.**

**Tāwa Nōison kas tu essei Endangon.**

**Ka ast sta billiton? Uttrais.**

Deiws quoi sen stawidsinu mans wackitwel  
 Paimes Druwic turrimai tāns ast nouson ticfars  
 Tawas/bhe mes tennēison ticfrai malnīktai / Nō-  
 stan kai mes glandewingei bhe sen wißan auschau  
 bißnan tennan madlic turrimai / tāigi stai mīlai  
 malnīktu swaian mīlan Tawan.

**Stai Birmoi Waddla.**

**Swintints wīst twais Emmes.**

**Ka ast sta billiton? Uttrais.**

**Gottes**

### III 47

- 1:** Stas Tāwa Noū=
- 2:** son kāigi ains Butta Tawas stan[-]
- 3:** subban / swaiāsmu Seiminan
- 4:** vcka lāngiwingiskai /
- 5:** preilaikūt turri.
- 6:** Tāwa Noūson kas tu essei Endangon.
- 7:** Ka ast sta billiton? Ettrais.
- 8:** Deiws quoi sen stawīdsmu mans wackītwei
- 9:** kai mes Druwīt turrimai tāns ast nouson tickars
- 10:** Tawas / bhe mes tennēison tickrai malnijikai / No=
- 11:** stan kai mes glandewingei bhe sen wissan auschau[-]
- 12:** dīsnan tennan madlit turrimai / kāigi stai mijlai
- 13:** malnijikiku swaian mijlan Tawan.
- 14:** Stai Pirmoi Maddla.
- 15:** Swintints wīrst twais Emnes.
- 16:** Ka ast sta billiton? Ettrais.

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*1 That Pater Nos- 2 ter as one house father that 3 self, to his family, 4 mostly easily 5 hath at [= to] uphold. 6 Father our who thou art in Heaven. 7 What is [that] said? Answer. 8 God wants with that to call us 9 that we have to believe he is our true 10 Father, and we [are] their true children, on 11 that we consolably and with all con- 12 fidence have to entreat him, like those nice 13 kids their dear father. 14 That First Prayer. 15 Sanctified becometh thy Name. 16 What is [that] said? Answer.*

- 1: N<sup>o</sup>ūsun Tāwa<sup>101</sup>,  
 2: kâi di<sup>102</sup> butatāw(a)s<sup>103</sup>  
 3/4/5: tûri uka ļāngiwīngiskai  
 4/5: preiļaikūt  
 5/3: swajāsmu<sup>14</sup> seimīna<sup>8,15</sup>.  
 6: N<sup>o</sup>ūsun Tāwa<sup>101</sup> kas èsei en dāngu<sup>104</sup>.  
 7: Ka ast stwi bilītan? Etrāis.  
 8: Dèiws sēn stan<sup>105</sup> kwāi mans wakītwei,  
 9: kâi mes turīlimai<sup>7</sup> druwītwei din sēntin n<sup>o</sup>ūsan tikran  
 10: Tāwan<sup>106</sup>, be sen<sup>124</sup> sūbans<sup>107</sup> – tenēse tikrans maļnīkans<sup>106</sup>,  
 11: kâi mes gļandewīngai be sen wīsan aušau-  
 12: dīsnan turīlimai<sup>7</sup> tēnan madlīt, kâigi mīļai  
 13: maļnīkikai<sup>108</sup> swājan mīļan Tāwan.  
 14: Pīmui<sup>109</sup> Mādļa.  
 15: Seisei swīntintan<sup>110</sup> twāis èmens<sup>111</sup>.  
 16: Ka ast stwi bilītan? Etrāis.

<sup>101</sup> Semitic word order [the suffixed 1 pers. pl. possess. Hebr. -nū, Aram. -nā(ʾ) + Koine, Septuaginta > Vulgata] of the German text corrected. *Noūson* [n<sup>o</sup>ūsun] is a genitive plural of pers. pron. *mes* ‘we’ in possessive meaning, similarly to Lith. *mūsų*, Latv. *mūsu*. The ending is generalised from oxytone forms of the genitive plural. Historically this stem is barytone (cf. East Baltic), i.e. \*nūsān < \*nūsōn < \*nūsōn, cf. *noūsan* III 131<sub>8</sub>. Instead of this unconcorded genitive attribute new concorded possessive pronouns were also used: nom. m. \*nūs, f. *nousā* [n<sup>o</sup>ūsā] III 55<sub>19</sub> ‘our’, m. *ioūs* [j<sup>o</sup>ūs] III 105<sub>20</sub>, f. *iousā* [j<sup>o</sup>ūsā] III 93<sub>9</sub> ‘your’, cf. Lith. *mūsas*, *jūsas* correspondingly. As for Cat. *Tāwa* [tāwa] = *Thawe* [tāwe] I, II 9<sub>11,12</sub>, it is an archaic vocative form \*tāwe with the stem-ending -e neutralised as a / e after the palatalised bilabial w. Cf. also 2x: *deiwa* III 67<sub>21</sub>, *deiwe* III 83<sub>14</sub> ‘God’.

<sup>102</sup> Germ. *dasselbige* in *Wie ein Haußuatter dasselbige* 46<sub>2</sub> is anaphoric pointing to *Das Vater vnser* 46<sub>1</sub>. Therefore it should be translated either with orthotone *stan* (\*Kāigi butatāws turi stan...), or with enclitic *di* (\*Kāi di butatāws turi...). Cf. *kāidi* III 65<sub>9</sub>, 65<sub>10</sub>, 115<sub>14</sub>, although *di* corresponds to impersonal subject Germ. *man* in these instances.

<sup>103</sup> III 47<sub>2</sub> *Tawas*, as well as 47<sub>10</sub> *Tawas* is enigmatic. It is nom. sg. m. \*tāwas [tāw<sup>s</sup>? tāw<sup>s</sup>?] as if with a pre-historic Common West-Baltic inflection nom./gen. (i.e. “active”) -as (cf. Hittite). May it reflect a peculiarity of pronouncing \*tāws as [tāw<sup>s</sup>?]

<sup>104</sup> Joint spelling *Endangon* points to a stressed ēn. For dat./loc. \*en dāngu cf. “loc.” pl. *andangonsūn* TN.

<sup>105</sup> *sen stawīdsmu* is a calque of Germ. *damit* instead of Pr. \*sēn stan (*sēn* accented), or \*sēn stu (= *stesmu*, ftn. 118) ‘with that’.

<sup>106</sup> *das wir gleuben sollen/ Er sey vnser...* corresponds to a Baltic construction accusative + participle.

<sup>107</sup> \*sen subans (or \*sin subans) ‘ourselves’ in the same construction is a correct translation of 46<sub>8,9</sub>.

<sup>108</sup> The same as av. *perarwisku*, cf. ftn. 71.

<sup>109</sup> Nom. sg. f. pron. *pīrmoi* [pīrmuī] < \*pīrmūi < \*pīrmōi < Balt. \*pīrmāji ‘the first’.

<sup>110</sup> *Geheyliget werde* 46<sub>13</sub> corresponds to Pr. *seisei swīntintan*, Lith. *teesiẽ pašveñtinta* – cf. *seisei* III 71<sub>9</sub>.

<sup>111</sup> A. Will’s *emnes* is a metathesis of Pr. nom. sg. *emmens* I 9<sub>15</sub>.

**GOTTES** Name ist zwar an ihm selbs  
heylig / Aber wir bitten inn diesem Gebet / das er bey  
vns auch heylig werde.

**Wie geschieht das? Antwort.**

Wo das Wort Gottes lauter vnnnd rein gelert  
wirdt / Vnd wir auch heylig / als die Kinder Gottes  
darnach leben. Das hilff vns lieber Vatter im Him-  
mel. Wer aber anders lehret / vnd lebet / denn das  
Wort Gottes lehret / der entheyliget vnter vns den  
Namen Gottes / Da behüt vns für himlischer  
Vatter.

**Die Aunder Bitte.**

**Dein Reich komme.**

**Was ist das? Antwort.**

Gottes Reich kombt wol on vnser Gebet von  
ihm selbs / Aber wir bitten in diesem Gebet / Das es  
auch zu vns komme.

**Wie geschieht das? Antwort.**

Wenn der Himlische Vatter vns seinen  
beyligen Geist gibt / das wir seinem heyligen

swint an

Deiwas Ennes ast arwistai en sten sups  
Swints adder mes madlimai enschien madlin / Kai  
tāns prēmans dijgi Swints postānai.

**Kai audāst sien sta? Ettrais.**

Quei stas wirts Deiwas / Kaltziwingistai bhe stj-  
stan mutints wirst / bhe mes dijgi Swintai kai stal  
malnijtai Deiwas postesmu giwammai sta galbse  
mans mýls Taws endangon / Ras adder kitterwider  
mutinna bhe giroa / nijtai stas wirts Deiwas mu-  
tinnā / stas mifwintina sirdau noumans sten emnen  
Deiwas / Effestān potunties mans Dengennis  
Tawa.

**Stai Antrā Waddla.**

Pereit twais Rijts.

**Ka ast sta billiton? Ettrais.**

Deiwas rihs pereit labbai effetennan subbai is  
bhe nouson madlan / Mes madlimai adder enschan  
madlin kai stas dijgi prēmans pereilai.

**Kai audāst sien sta? Ettrais.**

Kaden stas Dengennis Taws / noumans  
swaian Swintan Woseilin dast kai mes swaiasmu  
E heylißen

### III 49

- 1: Deiwas Emnes ast arwiskai en sien sups
- 2: Swints adder mes madlimai ěnschien madlin / kai
- 3: tāns prēmians dijgi Swints postānai.
- 4: Kai audāst sien sta? Ettrais.
- 5: Quei stas wirts Deiwas / kaltzīwingiskai bhe skij=
- 6: stan mukints wīrst / bhe mes dijgi Swintai kai stai
- 7: malnijikai Deiwas postesmu giwammai sta galbse
- 8: mans mijls Taws endangon / Kas adder kittewidei
- 9: mukinna bhe giwa / nikai stas wirts Deiwas mu=
- 10: kinna / stas niswintina sirsdau noūmans sten emnen
- 11: Deiwas / Essestan pokuntieis mans Dengnennis
- 12: Tawa.
- 13: Stai Antrā Maddla.
- 14: Perēit twais Rijks.
- 15: Ka ast sta billiton? Ettrais.
- 16: Deiwas rīks pereit labbai essetennan subbai ir
- 17: bhe noūson madlan / Mes madlimai adder ěnschan
- 18: madlin kai stas dijgi prēmians pereīlai.
- 19: Kai audāst sien sta? Ettrais.
- 20: Kaden stas Dengenennis Tāws / noūmans
- 21: swaian Swintan Noseilin dast kai mes swaiasmu

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*1 God's Name is truly in itself for itself 2 saint but we entreat in this prayer that 3 it at us also becometh saint. 4 How doeth that happen? Answer. 5 Where the word of God loudly and pure- 6 ly is taught, and we also saintly as those 7 children of God under that live that let help 8 us dear Father in heaven. Who nevertheless otherwise 9 teacheth and believeth, than that word of God tea- 10 cheth, that doeth not sanctify among us that name 11 of God. From that protect us Oh Heavenly 12 Father. 13 That Second Prayer. 14 Thy Kingdom cometh. 15 What is [that] said? Answer. 16 God's kingdom cometh well from it herself also 17 without our prayer, We entreat however in this 18 prayer that that also to us would come. 19 How doeth that happen? Answer. 20 When thar Heavenly Father, to us 21 giveth his Holy Ghost that we should [our]*

### III 49

- 1: Dèiwas Èmens<sup>111</sup> ast arwiskai swìnts ěn sen sùbsmu<sup>112</sup>,
- 2: àder mes màdlimai ěn šai màdlin<sup>113</sup>, kái
- 3: tãns dígi prēi mans pastãņa<sup>114</sup> swìnts.
- 4: Kái audást sin<sup>124</sup> sta? Etrãis.
- 5: Kwēi Dèiwas wĩrds pastãņa mukĩnts rãmai<sup>115</sup> be skĩs-
- 6: tai be dígi mes pó stan<sup>116</sup> gĩwamai<sup>117</sup> swìntai kái stai
- 7: Dèiwas maļńíkai. Ěn stu<sup>118</sup> gaļbsei
- 8/9: nũmans<sup>118</sup> mĩļš Táws en dāngu<sup>119</sup>. Kas àder
- 9/8: mukĩna be gĩwa<sup>117</sup> kitawĩdai<sup>8</sup>, nikái mukĩna Dèiwas wĩrds,
- 10: stas niswìntina sirzdau nũmans stan Dèiwas
- 11: ěmnin. Ěze stan pakũņtais mans Dēng'ninis<sup>120</sup>
- 12: Táwa.
- 13: Antrãi<sup>150</sup> Màdļa.
- 14: Perēit twajā<sup>165</sup> Rĩki<sup>121</sup>.
- 15: Ka ast stwi bilĩtan? Etrãis.
- 16: Dèiwas rĩki perēit ěze sēbei sùbai<sup>122</sup> ģr
- 17: be nũsan màdlin. Mes àder màdlimai ěn šai
- 18: màdlin<sup>113</sup>, kai stas dígi prēi mans perēiļai.
- 19: Kái audást sen sta? Etrãis.
- 20: Kàdan stas Dēngininis<sup>120</sup> Táws dást nũmans
- 21: swàjan Swìntan Nõseilin, kái mes en tenēse<sup>123</sup>

<sup>112</sup> A dative/locative construction with the general case “*sen subsmu sen*” restored.

<sup>113</sup> A dative/locative construction restored. Cat. *madlin* < *madlan* is not an error but generalisation of a palatal acc. *-in*, Saml. *l* being palatal (cf. *a*-stem acc. pl. *kaulĩns* III 101<sub>19</sub> beside nom. pl. *kaulei* III 101<sub>18</sub> [*kaul'ai*] vs. Lith. *káulas*, *-lai*, Latv. *kauls*).

<sup>114</sup> Cf. fn 93; an innovation suf. ps. *-ņa* < *-na* restored on the basis of *stānĩntei* III 79<sub>7</sub>, *pogauni* III 113<sub>5/6</sub>, *engauneĩ* III 119<sub>5</sub> (fn 97) [*engauņaĩ*].

<sup>115</sup> Ftn 67. Here Germ. *lauter* 48<sub>5</sub> means ‘honestly, morally’ = *rāms* 87<sub>2</sub> ‘honest’.

<sup>116</sup> *postesmu* means ‘under that’ in spite of contradicting use of *po* + acc. in both meanings ‘under’ and ‘according to’ III 99<sub>5</sub>.

<sup>117</sup> Ftn 8. 1 pl. ps. *giwammai* corresponds to 3 *giwa* 49<sub>9</sub>, 2 sg. = 3 *giwu* 85<sub>14</sub> < \**gĩwō*, pointing to “Lith.” type with if. *giwĩl* 43<sub>21</sub>.

<sup>118</sup> *Das hilff vns* 48<sub>7</sub> means ‘(In) this let ... help us’, i.e. dat., not acc. Pr. *mans*. For *ẽn stu* ‘in that’ cf. *stu ilgimi* 105<sub>15</sub>, *sēnku* 113<sub>12</sub>.

<sup>119</sup> An *u*-stem dative/locative restored.

<sup>120</sup> *Dengnennis* [dēngninis], *Dengenennis* 49<sub>20</sub> [dēngininis] < \**dēngininīs*; the spelling *e* in the suffix points to accented root.

<sup>121</sup> For Pr. f. \**rĩki* < \**rĩkē* cf. *ryeky* II 91<sub>6</sub>, *rĩki* III 113<sub>4</sub>. The word loaned, its form *rĩks* is a later accommodation to Germ. *Reich*.

<sup>122</sup> A dative construction with Baltic reflexive Pr. *sebbei* restored. The form *subbai* points to fem. *rĩk-*.

<sup>123</sup> Balt. Pr. *mes swaiasmu* means ‘we to our’, not ‘we to his (\**tenēse*)’.



heiligen Wort / durch seine gnade glauben / vnnnd  
Göttlich leben/hie zeytlich vnd dort ewiglich.

## Die Dritte Bitte.

Dein Wille geschehe/wie im Himmel/  
also auch auff Erden.

Was ist das? Antwort.

Gottes guter gnediger Wille geschicht wol  
ohn vnser Gebet. Aber wir bitten in diesem Gebet/  
das er auch bey vns geschehe.

Wie geschicht das?

Antwort.

Wenn GOTT allen bösen Rath vnnnd willen  
bricht vnd hindert/so vns den Namen Gottes nicht  
heiligen/vnd sein Reich nicht komen lassen wollen/  
Als da ist des Teuffels/der Welt/vnd vnseres fleisch  
es wille/Sondern stercket vnd behelet vns fest in sei-  
nem Wort vnd Glauben/biß an vnser ende/ das ist  
sein gnediger guter wille.

## Die Vierdte Bitte.

svintan



swintan wirðan / pra swaian etniſtin Druwēma  
bhe Deiwiskai / ġirwemmai ſchien Eiſmingiſtai bhe  
ſtven enprābutſtan.

## Stai Lirti Waddla.

Twais Quāits Audāſin / ġāgi Endan  
gontijt dēigi noſemien.

## Ra aſt ſta billiton? Ettrais.

Deiwas labbūngs etniwings quāits audāſi  
ſien labbai ſchlāit noūſen madlan / adder mes mad-  
lūmai enſchan madlin / Kai ſtas dīgi prēmans ſien  
audāſt.

## Kai audāſt ſien ſta? Ettrais.

Ʒadden Deiws wiſſan wargan prātin bhe  
quāitan lemlai / bhe kūmpinna / quai noūmans ſtan  
ennan Deiwas niſwintinai / bhe swaian riġin ni-  
quoitā daron perēit / ġāgi ſtwei aſt / ſtēiſi piġkullas /  
ſteſſei Switas / bhe noūſon kermeneniſtan quāits /  
ſchlāit ſchpartina bhe polāiġu mans drūktai / en  
swaiāsmu wirdan bhe Druwien / er prei noūſon  
wangan / ſta aſt swais ġenciwings labs quāits.

## Stai Ketwirta Waddla.

¶ ij Unſer

### III 51

- 1: swintan wirdan / pra swaian etnīstin druwēmai
- 2: bhe Deiwiskai giwemmai schien kīsmingiskai bhe
- 3: stwen enprābutskan.
- 4: Stai Tirti Maddla.
- 5: Twais Quāits Audāsin / kāgi Endan=
- 6: gon tijt dēigi nosemien.
- 7: Ka ast sta billīton? Ettrais.
- 8: Deiwas labbīngs etnīwings quāits audāst
- 9: sien labbai schlāit noūsen madlan / adder mes mad=
- 10: limai ēnschan madlin / kai stas dijgi prēimans sien
- 11: audāst.
- 12: Kai audāst sien sta? Ettrais.
- 13: Kadden Deiws wissan wargan prātin bhe
- 14: quāitan lemlai / bhe kūmpinna / quai noūmans stan
- 15: emnan Deiwas niswintinai / bhe swaian rīkin ni=
- 16: quoitā daton perēit / kāigi stwi ast / stēisi pickullas /
- 17: stessēi Swītas / bhe noūson kermeneniskan quāits /
- 18: schlāit schpartina bhe polāiku mans drūktai / en
- 19: swaiāsmu wirdan bhe Druwien / er prei noūson
- 20: wangan / sta ast swais Etneīwings labs quāits.
- 21: Stai Ketwirta Maddla.

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*I believe our saint word through our favour 2 and live divinely here temporarily and 3 there eternally. 4 That Third Prayer 5 Let Thy Will happen, as in Hea- 6 ven so also on Earth. 7 What is [that] said? Answer. 8 God's kind will happens 9 well without our prayer, however we en- 10 treat in this prayer that that also at ours 11 happens. 12 How doeth that happen? Answer. 13 When God all evil decision and 14 will let him break, and he impedes, which for us that 15 name of God do not sanctify, and its kingdom do 16 not want to let come, as it here is, of devil, 17 of the world, and our carnal will, 18 but strengthens and maintains us firmly 19 in its word and faith up to our 20 end. That is its kind good will. 21 That Fourth Prayer.*

### III 51

- 1: swìntan wīrdan druwīlimai<sup>7</sup> pra tenèse<sup>123</sup> etnīstin  
 2: be deiwūtai giwīlimai<sup>7</sup> šan kīsmingiskai be  
 3: stwen prābut<sup>i</sup>skai.  
 4: Tirṭāi<sup>150</sup> Mādļa.  
 5: Twāis kwāits audāsīn<sup>124</sup> kāgi<sup>125</sup> en dān-  
 6: gu tīt d'īgi nō zemei<sup>126</sup>.  
 7: Ka ast stwi bilītan? Etrāis.  
 8: Dēiwas ļabīngs etnīwings kwāits audāst  
 9: sin<sup>124</sup> ļabai šļait nōūsān [madl'an]<sup>113</sup>, āder mes mād-  
 10: limai ēn šai mādlin<sup>113</sup>, kai stās dīgi prēi mans  
 11/10: audāļai<sup>7</sup> sin<sup>124</sup>.  
 12: Kāi audāst sin sta? Etrāis.  
 13/14: Kādan Dēiws lēmja<sup>127</sup> be kūmpina wisan wārgan prātan<sup>128</sup> be  
 14/15: kwāitan, kwāi ni kwaitē<sup>129</sup> dātwei nōūmans  
 15: swìntintun Dēiwas ēmņan be tenèse<sup>123</sup> rīkei  
 16: perēitwei<sup>130</sup>, kāigi stwi ast stēse pikūļas,  
 17: swītas be nōūsūn kērmēneniskas kwāits;  
 18: šļait špārtina be paļāiku mans drūktai en  
 19: swajāsmu<sup>14</sup> wīrdan be drūwīan er<sup>131</sup> nōūsūn  
 20: waņgan. Sta ast tenèse<sup>123</sup> etnīwings ļabs kwāits.  
 21: Ketwirtāi<sup>132</sup> Mādļa.

<sup>124</sup> *Audāsīn* < op. *audaseysīn* [audāsei sin] II 9<sub>16</sub>; *sin* is an accusativised pcl. r. *si*, but *sen* is an acc. *sien* [s'an] III 89<sub>21</sub> etc., both phonetically alternating due to neutralisation of the palatal acc. -C'an / -C'en / -C'in, cf. fn. 25.

<sup>125</sup> A circumflex contraction *āi* > *ā*.

<sup>126</sup> A dative/locative construction restored with the preposition *nō* stressed (not *na* < \**nō* unstressed!).

<sup>127</sup> A. Will's cn. *lemlai* shows that he felt the necessity of subjunctive *giwīlimai*, *druwīlimai*, *audālai* etc., but did not know the rules.

<sup>128</sup> Will misused *i*-stem *wijrin* III 103<sub>21</sub>, *prātin* etc. due to coincidence of palatal *a*- and *i*-stem accusatives.

<sup>129</sup> Will's spelling *quoitā* corresponds to \**kwaītā* [= *kwait'ē(i)*], cf. *quoitāmai* 55<sub>10</sub> [*kwait'ēmai*].

<sup>130</sup> M. Luther: \**Ein böser Rat und Will wollen den Namen Gottes uns nicht heiligen lassen und sein Reich nicht kommen lassen*.

<sup>131</sup> A. Will's *prei* is an unnecessary calque of Germ. *an*. Cf. also Will's *er* en 'biß inn' III 123<sub>4</sub> vs. 122<sub>4</sub>.

<sup>132</sup> Cf. fn. 150 and *pienckta* III 53<sub>19</sub>; *tt* and the absence of \**ir* point to the stressed 1st syllable in nom. m. *kettwirts* III 29<sub>16</sub>.

**Vnser teglich Brodt gib vns heute.**

**Was ist das? Antwort.**

**GOTT** gibt teglich Brodt / auch wol ohn vnser Bitte / allen bösen Menschen / Aber wir bitten in diesem Gebet / das er vns erkennen lasse / vnd mit danckfagung empfahe vnser teglich Brodt.

**Was heist denn teglich Brodt?**

**Antwort.**

Alles was zur Leybs narung vnd notturfft gehört / als Essen / Trincken / Rleyder / Schuch / Hauß / Hoff / Acker / Vihe / Gelt / Gut / frumb Gefinde / fromme vnderer Oberherrn / gut Regiment / gute Wetter / Friede / Gesuntheit / Zucht / Ehr / gute Freunde / getreue Nachbarn / vnd des gleichen.

**Die Fünfftte Bitte.**

Vnd verlasse vns vnser schulde / Als wir verlassen vnsern Schuldigern.

**Mouson**

**Nouson deinennin geitien dais nous-  
manschan deinan.**

**Kaast sta billiton? Ettrais.**

Deiws dāst deinennien geitan / būgi schlāit  
nōison madlin / wiſſamans wargans ſmunentins  
adder mes madlimai enſchan madlin / Kai tans nōi-  
mans erſinnat daſt / bhe ſen dinckauſnan pogaſt  
nouson deinennien geitien.

**Kai billē dinenist as geits?  
Ettrais.**

Wiſſan ka prei kermenēs maitāſnan prewe  
riſnan perlānkei kaigi ſtwei aſt / Iſt / poſt / Kūtai /  
Kurpi / Buttan / Burwaltan / Lautan / Pecku / Pen-  
ningans / Labbas labban ſeiminan / labbans bhe au-  
ſchaudiwingin / Auctairikijſtan labban ricck aūſnan  
labban winnen / Packe / Kailūſtiſſun / Kānptin / tei-  
ſchin / Labbans gūnnins / auſchaudiwingins kaimi-  
nans / bhe Steiſon polijgu.

**Stai Biencckā Waddla.**

Bhe etwerpeis nōūnas nousons aū-  
ſchautins / kaimēs etwērpimai nōūſons au-  
ſchautenikamans.      E iij      Ka

### III 53

- 1: Nousein deinennin geitien dais nou=
- 2: mans schan deinan.
- 3: Ka ast sta billiton? Ettrais.
- 4: Deiws dāst deinennien geitan / dijgi schlāit
- 5: nouson madlin / wissamans wargans smunentins
- 6: adder mes madlimai enschan madlin / kai tans nou=
- 7: mans ersinnat dast / bhe sen dinckausnan pogaūt
- 8: nousein deinennien geitien.
- 9: Kai billē dineniskas geits?
- 10: Ettrais.
- 11: Wissen ka prei kermenēs maitāsnan prewe[-]
- 12: rīsnan perlānkei kaigi stwi ast / Jst / Poūt / Rūkai /
- 13: Kurpi / Buttan / Burwalkan / Laukan / Pecku / Pen=
- 14: ningans / Labbas labban seiminan / labbans bhe au=
- 15: schaudiwingin Aucktairikijskan labban rickaūsnan
- 16: labban winnen / Packe / Kailüstiskun / Kānxtin / tei=
- 17: schin / Labbans ginnins / auschaudīwingins kaimī=
- 18: nans / bhe Steison polijgu.
- 19: Stai Piencktā Maddla.
- 20: Bhe etwerpeis noumas nouseins āu=
- 21: schautins / kai mes etwērpimai nousons au=
- 22: schautenīkamans.

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*1 Our daily bread give us 2 today. 3 What is [that] said? Answer. 4 God giveth daily bread, also without  
5 our prayer, to all bad people 6 however we entreat in this prayer 7 that he lets us cognise, and with  
gratitude receive 8 our daily bread 9 What doeth it mean daily bread? 10 Answer. 11 Everything what  
belongs to body's feeding[,] needs 12 as here is to eat, to drink, clothes, 13 shoes, house, farm, field, cattle,  
mo- 14 ney, of property good household, good and re- 15 liable authorities good government 16 good  
weather, peace, health, decency, ho- 17, nour, good friends, reliable neigh- 18 bours, and similar of those.  
19 That Fifth Prayer. 20 And forgive us our de- 21 bts, as we forgive to our deb- 22 tors.*

### III 53

- 1: N<sup>o</sup>ūsun dèininan<sup>133</sup> gèiṭan<sup>17, 134</sup> dāis n<sup>o</sup>ū-
- 2: mans šan dèinan<sup>17</sup>.
- 3: Ka ast stwi bilītan? Etrāis.
- 4: Dèiws dást dèininan<sup>133</sup> gèiṭan<sup>134</sup> dīgi šlāit
- 5: n<sup>o</sup>ūsun mādlin wisēimans<sup>96</sup> wàrgans zmūnentins<sup>135</sup>,
- 6: àder mes mādlimai ēn šai mādlin<sup>113</sup>, kái tāns n<sup>o</sup>ū-
- 7: mans dáļai<sup>7</sup> di<sup>136</sup> erzínāt be mes sen dīnkausan pogaú-
- 8: limai<sup>7</sup> n<sup>o</sup>ūsun dèininan gèiṭan<sup>134</sup>.
- 9: Kà bilē<sup>48</sup> dèininiska<sup>134</sup> gèits<sup>134</sup>?
- 10: Etrāis.
- 11/12: Wīsan ka perļānka prei kērmenes maitāsnan be<sup>137</sup> prawe-
- 12/11: rīsnan<sup>8</sup>, kāigi stwi ast ídis, pūwis<sup>138</sup>, rūkai,
- 13: kūrpi, būtan, būrwaļks<sup>139</sup>, ļāuks, pēku, pē-
- 14: ningai, ļāban, rāms<sup>140</sup> seimīns, ramū<sup>140</sup> be au-
- 15: šaudīwingi auktairikīsku<sup>141</sup>, ļabā rikausnā,
- 16: ļabs wins, pākan, kaiļústisku<sup>142</sup>, kānksti, téi-
- 17: si, ļabāi<sup>149</sup> gīnis, aušaudīwingai kaimí-
- 18: nai, be stēsmu<sup>143</sup> palīgu.
- 19: Penktāi<sup>150</sup> Mādļa.
- 20: Be etwērpīais n<sup>o</sup>ūmans n<sup>o</sup>ūsans āu-
- 21: šautins, kái mes etwērpimai n<sup>o</sup>ūsamans au-
- 22: šautenīkamans<sup>144</sup>.

<sup>133</sup> Palatal endings erroneously follow patterns with *-ini-* suffixes, but cf. *deininan* I 9/11, *deyninan* II 11<sub>1</sub>.

<sup>134</sup> *geitye* E 339, dm. *geitko* GrA point to *i*-stem f. *geits*; acc. sg. *geitan* \*[geit 'an] arose due to neutralisation of palatal accusatives.

<sup>135</sup> *smunentins* is a substantivized adjective 'mannish' > 'man', derived from *i*-stem no. *smunents* (*PEŽ* IV 134–135). Plural follows singular type of dative construction with the general case.

<sup>136</sup> 52<sub>5</sub> means *das er \*(e)s vns erkennen lasse*; Will omitted Pr. *sta*, or *di*, and his translation became senseless.

<sup>137</sup> *narung vnnd notturfft* 52<sub>9</sub> was erroneously translated omitting *vnnd*.

<sup>138</sup> Will translated neuter gender nouns of action *Essen*, *Trincken* 52<sub>10</sub> as infinitives. Cf. Pr. *idis*, *poūis* III 75<sub>14,15</sub>.

<sup>139</sup> Will passed to accusative forms after n. *buttan*. As for *\*burwalks*, its masculine gender is attested in Brettccke's Lithuanian.

<sup>140</sup> Will failed to translate *frumb*, *fromme*, but cf. *rāms* III 87<sub>2</sub>. Acute seen in Latv. *rāms* (for oxytone cf. Lith. *romūs*).

<sup>141</sup> Cat. acc. *auktairikīskan* < *\*auktāj-rikījīskan*; the circumflex in nom. *\*auktairikīsku* < *\*-kā* must be due to contraction.

<sup>142</sup> For the acute tone cf. Lith. *miegūstas* and *PEŽ* II 74.

<sup>143</sup> Cf. I, II 13<sub>12</sub>.

<sup>144</sup> Correct case-forms restored (*\*nūsun aušautenīkamans* also possible, cf. I, II 11<sub>4</sub>).



## Was ist das? Antwort.

Wir bitten in diesem Gebet / das der Vatter  
im Himmel/nicht ansehen wolt vnser Sünde / vnn  
vmbder selbigen willen solche Bitte nicht versagen/  
Denn wir sind der Keines werdt das wir bitten /  
habens auch nicht verdienet/Sondern er wolt vns  
alles aus gnaden geben/Denn wir teglich viel sün-  
digen / vnn woleitel straff verdienen / So wollen  
wir zwar denn widerumb auch hertzlich vergeben/  
vnn gerne wolthun / denen / die sich ahn vns  
verständigen.

## Die Sechste Bitte.

Vnd führe vns nicht in versuchung.

## Was ist das? Antwort.

Gott versucht zwar niemandt/aber wir bitten  
in diesem Gebet/Das vns Gott wolt behüten vnd  
erhalten / Auff das vns der Teuffel / die Welt/  
vnn vnser Fleisch / nicht betriege vnn verführe/  
inn mißglauben/verzweyfelt / vnn an-  
der grosse schande vnn laster/  
Vnd ob wir damit ange-  
fochten würden/das  
wir doch endlich  
gewinnen vnd  
den sieg be-  
halten:

**Ja**



## Ra ast sta billiton: Ettrais.

Mes madlimai inschan madlin / Kai stas  
 Taws endangon / ni endeiric quoitilai noufons gri-  
 kans / bhe tenneison paggan / stawidan madlin ni  
 perbilliton / beggi mes asmai steison neainessa wer-  
 rei / kan mes madlimai / asmai stan dugi ni perschlū  
 siuns / Schlait tans quoitilai noumans stansubban  
 wissan / is etnystin datwei beggi mes deininistu tū  
 lan griktimai / bhe labbai wissaweidin sūndanper  
 schlūsinai Tije quoitāmai / mes arwistai steimans  
 ertūmpo dugi sinistu etwierpt / bhe reidei labban se-  
 git / quai sien en mans griktisi.

## Stai Wschtai Waddla.

Bhe niweddeis mans emperbandāsnan.

## Ra ast sta billiton: Ettrais.

Deiws perbānda arwistai niainonton / abbes  
 mes madlimai en schan madlan / Kai noumas  
 Deiws quoitilai popeckut bhe erlaitūt Tostan / Kai  
 mans stas picfūls / stai switai bhe nousā mensai ni  
 popaitā bhe perweddā en nidruwien perdwibugū-  
 nan / bhe kittan / debitan / gidan bhe eptieckan. Bhe  
 itai mes senstefinu antaititai wirftmai / Kai mes en-  
 wangan augaunimai / bhe stan epwarrisnan po-  
 laitumai.

Die

### III 55

- 1: Ka ast sta billiton? Ettrais.
- 2: Mes madlimai ēnschan madlin / kai stas
- 3: Tāws endangon / ni endeirīt quoitīlai noūsons grī=
- 4: kans / bhe tenneison paggan / stawijdan madlin ni
- 5: perbilliton / beggi mes asmai stēison neainessa wer[-]
- 6: tei / kan mes madlimai / asmai stan dijgi ni perschlū[-]
- 7: siuns / Schlāit tans quoitīlai noūmans stansubban
- 8: wissan / is etnijstin datwei beggi mes deininisku tū[-]
- 9: lan grīkimai / bhe labbai wissaweidin sūndanper[-]
- 10: schlūsimai Tijt quoitāmai / mes arwiskai stēimans
- 11: etkūmps dijgi sīrisku etwiērpt / bhe reidei labban se=
- 12: gīt / quai sien en mans grīkisi.
- 13: Stai Vschtai Maddla.
- 14: Bhe ni weddeis mans emperbandāsnan.
- 15: Ka ast sta billiton? Ettrais.
- 16: Deiws perbānda arwiskai niainonton / adder
- 17: mes madlimai en schan madlan / kai noūmas
- 18: Deiws quoitilai popeckut bhe erlaikūt Nostan / kai
- 19: mans stas Pickūls / stai switai bhe nousā mensai ni
- 20: popaikā bhe perweddā en nidruwien perdwibugūs=
- 21: nan / bhe kittan / debīkan / gīdan bhe epkieckan. Bhe
- 22: ikai mes senstesmu ankaitītai wīrstmai / kai mes en=
- 23: wangan augaunimai / bhe stan epwarrīsnan po=
- 24: lāikumai.

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*1 What is [that] said? Answer. 2 We entreat in this prayer, that that 3 Father in Heaven would not wish to look at our si- 4 ns and because of them not to reject such a prayer, 5 for we are of not one of those wor- 6 thy, what we entreat, nor we also have that deser- 7 ved; Nevertheless that same all He would to us 8 give by favour since we daily mu- 9 ch sin, and well all kind of punishment deser- 10 ve. So we want truly 11 to those again also heartily to forgive and willingly good to 12 do, who sin themselves against us. 13 That Sixth Prayer. 14 And lead us not into temptation. 15 What is [that] said? Answer. 16 God truly tempts nobody 17 we entreat in this prayer, that to us 18 God would wish to safeguard and maintain lest 19 us that devil, those worlds and our flesh should 20 deceive and mislead into unbelief, desponden- 21 cy and other great shame and blasphemy. And 22 even if we become with that instigated, that we fi- 23 nally gain and that victory ke- 24 ep.*

### III 55

- 1: Ka ast stwi bilítan? Etrāis.  
 2: Mes mādlimai ēn šai mādlin, kái  
 3: Dēngininis Tāws ni kwaitīlai endeirít<sup>69,377</sup> n<sup>o</sup>ūsans grī-  
 4/5: kans be ni perbilīlai<sup>7</sup> stawīdan mādlin tenčisun pāgan,  
 5/6: bēgi mes ni āsmai wertāi<sup>145</sup> niainēses pawīstis<sup>146</sup> stēisun,  
 6/7: ka mes mādlimai<sup>8</sup>, dīgi ni āsmai di peršlū-  
 7: ziwus<sup>147</sup>; šlāit Tāns kwaitē n<sup>o</sup>ūmans dātwei stan sūban  
 8: wisan iz etnīstin, bēgi mes dēininisku<sup>71</sup> tū-  
 9/10: lan grīkimai be spārtai<sup>148</sup> peršlūzimai wisawēidan sūndan<sup>8</sup>.  
 10/12: Tīt mes arwiskai kwaitēmai<sup>129</sup>  
 11: etkūmps dīgi sīrisku<sup>71</sup> etwērp̄t be rēidei lāban se-  
 12: gīt stēimans<sup>8</sup>, kwāi ēn mans grīkisi<sup>149</sup>.  
 13: Uštāi<sup>150</sup> Mādla.  
 14: Be ni wēdais<sup>151</sup> mans en perbandāsnan.  
 15: Ka ast stwi bilítan? Etrāis.  
 16: Dēiws arwiskai ni perbānda ni ainuñtan, āder  
 17: mes mādlimai ēn šai mādlan<sup>113</sup>, kai  
 17/18: Dēiws kwaitīlai mans papekūt be erlaikūt<sup>69</sup>, nōstan kai  
 19/20: mans ni papaikūlai<sup>7</sup> pikūls, swītan<sup>152</sup> be nousā mēnsa  
 20: be ni perwedālai<sup>7</sup> en nidrūwjan, perdwigubūs-  
 21: nan be kītan debīkan gīdan be ēbkekan. Be  
 22: ikāi mes sēn stu<sup>118</sup> ankaitītai wīrstlimai<sup>7</sup>, kai mes ēn-  
 23: wangan augaūlimai<sup>7</sup> ebwarīsnan be pa-  
 24: laikūlimai<sup>7</sup> din<sup>153</sup>.

<sup>145</sup> The spelling *-ei* renders circumflex oxytone *pallapsaey* I, II 5<sub>1</sub> [*palapsāi*]. For the *a*-stem cf. *werts* III 87, 89.

<sup>146</sup> Gen. sg. f. *pawīstis* ‘thing’ corrects Will’s translation of *wir sind der keines werdt* (*das wir bitten*) III 54<sub>5</sub>.

<sup>147</sup> Perf. pc. ac. sg. *-uns* instead of expectable pl. *-usis* shows a later *n*-levelled (masculinized) pc. pt. ac. nom.-acc. “pl.” (= sg.) n. *\*-us* < *i*-stem n. *\*-usi*; for Indoeuropean stems *\*-ues* : *\*-us*- cf. Mažiulis *PKIG* § 262.

<sup>148</sup> Germ. av. *wol* III 54<sub>8</sub> ‘very, well’ corresponds to Pr. av. *sparts* III 107, *\*spartai*, ‘very’, not to *labbai* ‘well’.

<sup>149</sup> Will translated *sich versindigen* correctly as a reflexive *grīkisi*, but added *sien*, i.e. a calque of Germ. r. *sich*.

<sup>150</sup> This pronominalised form shows that in 49<sub>13</sub>, 51<sub>4,21</sub>, 53<sub>19</sub> should be *\*-āi* > *-āi* (also spelled *-ā*, cf. ftn. 93) too, cf. *Pirmoi* 47<sub>14</sub>.

<sup>151</sup> The spelling *eis* in *weddeis* was possibly influenced by German: cf. an *a*-stem spelling *wedais* I 11<sub>5</sub> beside *wedays* II 11<sub>5</sub>.

<sup>152</sup> According to *PEŽ* IV 174, *stai switai* is an incorrect translation of Germ. *die Welt(-en?)* as plural. Was it a coll. *switāi* however?

<sup>153</sup> Germ. *gewinnen* 54<sub>24</sub> means ‘win = get victory’, not *augaunimai* ‘get – what?’.

# Die Siebende Bitte.

Sondern erlöse vns von dem übel.

Was ist das?

Antwort.

Wir bitten inn diesem Gebet/als in der Summa / das vnns der Vatter im Himmel / von allerley vbel Leibs vnnnd Seele / Guts vnnnd Ehre erlöse/ Vnd zu letzt/wenn vnser stündlein kompt/ ein seligs Ende beschere/vnnnd mit genaden von diesem jamer thal zu sich neme inn den Himmel.

A A E N.

Was ist das?

Antwort.

Das ich soll gewiß sein/ solche Bitte sind dem Vatter im Himmel angenehme vnd erhöret / Denn er selbs hat vns geboten also zu beten/Vnnnd verheysen/das er vns will erhören / Amen / Amen / das beyst/Ja/Ja/Es soll also geschehen.

Esas

## Etai Septmai Waddla.

Schlāit isrankeis mans/ esse wissan  
wargan.

## Ra ast sta billiton? Ettrais.

Mes madlimai en schan madlin/ k̄aigi en ein  
pijreistu/ kai naūmans stas Taws endangan/ esse  
wissawidistān wargan / Kermenes bhe Daūsin/  
Labbas qhe Teisin/ isrāitilai bhe en pansdamonni  
en/ kadent noūson stūndicks perēit / ainan Diwūtis  
stān wangan poljēti / bhe sen Etnistan esse schan  
powargewingistān lindan / prēisien imlai en stas  
dangan.

## A W E N.

## Ra ast sta billiton? Ettrais.

Kai as turri auschawidwings loūt/ stawidas  
madlas / ast steisnu Tāwan Endangen enimme  
wingi bhe potlausimanas / Beggi tans sups ast  
noūmas laipinnans titat prei madlietwei bhe  
taukinnons/ kai tans noūmans quoitē  
klausiton/ Amen/ Amen/ sta ast  
arwi/ arwi adder Ja/  
Ja/ sta turri sien  
titet audāt.

§ Das

### III 57

- 1:** Stai Septmai Maddla.
- 2:** Schlāit isrankeis mans / esse wissan
- 3:** wargan.
- 4:** Ka ast sta billiton? Ettrais.
- 5:** Mes madlimai en schan madlin / kāigi en em=
- 6:** pijreisku / kai naūmans stas Taws endangan / esse
- 7:** wissawidiskan wargan / Kermenēs bhe Daūsin /
- 8:** Labbas qhe Teisin / isrāikilai bhe en pansdamonni=
- 9:** en / kaden noūson stūndicks perēit / ainan Diwūti=
- 10:** skan wangan polijeki / bhe sen Etnīstan esse schan
- 11:** powargewingiskan lindan / prēisien imlai en stan
- 12:** dangon.
- 13:** AMEN.
- 14:** Ka ast sta billiton? Ettrais.
- 15:** Kai as turri auschaidīwings boūt / stawīdas
- 16:** madlas / ast steismu Tāwan Endangan enimme=
- 17:** wingi bhe poklausīmanas / Beggi tans sups ast
- 18:** noūmas laipinnans titat prei madlitwei bhe
- 19:** taukinnons / kai tans noūmans quoitē
- 20:** klausiton / Amen / Amen / sta ast
- 21:** arwi / arwi adder Ja /
- 22:** Ja / sta turri sien
- 23:** titet audāt.

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*1 That Seventh Prayer. 2 But deliver us from any 3 evil. 4 What is [that] said? Answer. 5 We entreat in this prayer, as in gen- 6 eral, that us that Father in heaven would deliver us from 7 all sort of evil of body and soul, 8 property and honour [deliver] and after- 9 wards, when our moment cometh, alloteth one bliss- 10 ful end [alloteth] and would take with favour from this 11 miserable valley to himself [would take] in that 12 heaven. 13 Amen. 14 What is [that] said? Answer. 15 That I should be a trusting one such 16 prayers are to that Father in Heaven acceptab- 17 ly and listenable, because he himself hath 18 to us commanded thus at [= to] pray and 19 promised that he wants [to us] 20 to listen to us. Amen, amen, that is 21 true, true or Yea, 22 Yea, that must 23 thus happen.*

- 1: Sèptmai Mādļa.
- 2: Šļāit izrank<sup>eĩs</sup> 154 mans èze wisan
- 3: wàrgan.
- 4: Ka ast stwi bilītan? Etrāis.
- 5: Mes mādlimai ėn šai mādlin, kāigi en em-
- 6: pīrinisku 155, kāi Dēngininis Táws izrankīlai mans 156 èze
- 7: wisawīdiskan wàrgan kērmēni be d<sup>o</sup>ūšai,
- 8: ļābu be teīsei 157, be en paņzdaumaņan,
- 9: n<sup>o</sup>ūsun stūndikai 158 perēntei 159, palīkiļai 7 deiwūtis-
- 10: kan wāngan be sen etnīstin iz 160 šan
- 11: pawargewīngiskan līndan prēi sen īmļai en
- 12: dāngun.
- 13: Āmen.
- 14: Ka ast stwi bilītan? Etrāis.
- 15: Kai as tūri b<sup>o</sup>ūt aušaudīwings 161, kāi stawīdas
- 16: mādļas ast Dēngininismu Táwu enīme-
- 17: wingi 162 be ast pakļausīminas. Bēgi Tāns subs ast
- 18: n<sup>o</sup>ūmas 199 ļaipinuns tītat mādliwei be
- 19: tauķinuns, kai Tāns kwaitē mans
- 20: kļausītun. Āmen, āmen – sta ast
- 21: arwi, arwi, adder Jā,
- 22: jā, sta turi
- 23: tītet audāt sin 124.

<sup>154</sup> For ip. *isrankeis* [izrank<sup>eĩs</sup>] < \*izrankījais, ps.=pt. \*izrankīja, cf. if. *isrankīt* III 113, pc.pt.ac. *isrankūns* 43.

<sup>155</sup> Mažiulis *PEŽ* I 254–255.

<sup>156</sup> Will's dat. *naūmans ... isrāikilai* is a mistake (instead of acc. *mans ... isrankīkai*) due to Germ. dat.=acc. *vns*.

<sup>157</sup> *vbel Leibs vnnd Seele/ Guts vnnd Ehre* 56<sub>7</sub> means 'evil for...', not 'evil of...', i.e. Baltic dative should be used.

<sup>158</sup> Germ. *Stunde* 'hour' is feminine; for loaning of this word into Baltic in feminine cf. Latvian *stunda* 'hour'.

<sup>159</sup> Absolute dative construction restored; for dat. \*parēntei < \*par(e)īēntei cf. -sentismu III 117 and *niaubillintis* 125 < \*-ējantis.

<sup>160</sup> Luther's *von diesem ... thal ... neme* corresponds to Pr. \*iz = Lith. *iš* 'aus, from', not to Pr. *esse*, Lith. *nuõ* 'off'.

<sup>161</sup> This word meant both 'reliable' (53<sub>14,17</sub>) and 'trusting', cf. if. *auschaidītwei* 27<sub>11</sub> 'to trust'.

<sup>162</sup> Will combines 2 kinds of predicative construction instead one with nom. pl. f. \*enimewings be *paklausīminas*.



# Das Sacrament der heyligen Tauffe / Wie dassel- bige ein Haußvater seinem Gesinde sol einfeltiglich fürhalten.

Zum Ersten.

Was ist die Tauffe? Antwort.

Die Tauffe ist nicht allein schlecht wasser/  
Sondern sie ist das wasser in Gottes gebot gefasset  
vnd mit Gottes Wort verbunden.

Welches ist denn solch Wort  
Gottes? Antwort.

Da vnser Herr Christus spricht Marci am  
Letzten / Gehet hin in alle Welt / Lehret alle Heyden  
Vnd teuffet sie im Namen des Vatters / vnnnd des  
Sons / vnd des heyligen Geysts.

Zum Andern.

Stas

# Stas Sacraments

Stessei swintan crixtishan k̄āigi stan  
 subban ains Buttantāws swaiās=  
 mu seimijnan vef celāngewin-  
 gist ai turri preilaitūt.

Ka ast stai Crixtisna? Ettrais.

Stai Crixtisnai ast ni/ter ains schklāits vnds  
 Schlāit stai ast stas vnds en Deiwās pallaipfan  
 entēnsits/bhe sen Deiwās wirdan senristo.

Kawijdan ast stawijds wirds  
 Deiwās? Ettrais.

Kāigi Nlouson Rikij's Jesus Christa bille /  
 prei Maikon en pansadau mannien/ Jeiti stwen/  
 enwissan switan / mukinaiti wissans amsin adder  
 pogūnans / bhe Crixteiti temmans / en Emmen steise  
 Tāwas / bhe steise Saūnas bhe steise Swintan  
 Nofeillis.

Drei Antersmu.

S ij Was

### III 59

- 1: Stas Sacraments
- 2: stessei swintan crixtisnan kāigi stan[-]
- 3: subban ains Buttantāws swaiās=
- 4: mu seimijnan vckcelāngewin=
- 5: giskai turri preilaikūt.
- 6: Ka ast stai Cixtisna? Ettrais.
- 7: Stai Cixtisnai ast ni / ter ains schklāits vnds
- 8: Schlāit stai ast stas vnds en Deiwas pallaipsan
- 9: entēnsīts / bhe sen Deiwas wirdan senrists.
- 10: Kawijdan ast stawijds wirds
- 11: Deiwas? Ettrais.
- 12: Kāigi Noūson Rikijs Jesus Christs bille /
- 13: prei Markon en pansadaumannien / Jeiti stwen /
- 14: enwissen swītan / mukinaiti wissans amsin adder
- 15: pogūnans / bhe Crixteiti tennans / en Emnen steise
- 16: Tāwas / bhe steise Saūnas bhe steise Swintan
- 17: Noseilīs.
- 18: Prei Antersmu.

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*1 That Sacrament 2 of holy baptizing as that 3 one a House father to his 4 household mostly easi-5 ly should (to) keep. 6 What is that Baptizing? Answer. 7 The Baptizing is not, only (that) one special water 8 But it is that water into God's commandment 9 included, and with God's word bound. 10 What is suchlike word 11 of God? Answer. 12 As Our Lord Jesus Christ speaketh 13 at Mark in the last [chapter]: Go there 14 in all the world, teach all people[s] or 15 pagans, and baptize them, in the Name of the 16 Father, and the Son and the Holy 17 Ghost. 18 At the second*

- 1: Sakramēnts
- 2: stēses<sup>163</sup> swīntan krikstīsnan kāigi
- 3/5: Butantāws tūri din swaiàs-
- 4: mu<sup>14</sup> seimīnan ukaļāngewin-
- 5: giskai ļaikūt.
- 6: Ka ast stāi<sup>164</sup> krikstisnā? Etrāis.
- 7: Krikstisnāi<sup>165</sup> ast ni ter šklāits wuunds
- 8/9: Šļait ast wuunds entēnsīts en Dēiwas<sup>17</sup> paļāipsan<sup>8</sup>
- 9: be sen Dēiwas wīrdan senrīsts.
- 10/11: Kawīdan ast stawīds Dēiwas
- 11: wīrds<sup>8</sup>? Etrāis.
- 12: Kāigi n<sup>o</sup>ūsun Rikīs Jesus Krīsts bilē
- 13: prei Mārkan en paņzdaumaņan: Jeiti
- 14: en wisan swītan, mukīnaiti wīsans amzins āder
- 15: pagūnans, be krikst<sup>e</sup>īti<sup>166</sup> tēnans en Ēmņan stēse
- 16: Tāwan be S<sup>o</sup>ūnan be Swīntan
- 17: Nōseilin<sup>167</sup>.
- 18: Prei āntersmu.

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<sup>163</sup> An artroid *stessei* points to feminine gender of the genitive attribute *swintan crixtisnan* of the word *Sacraments* (the latter should be neuter, cf. I 13<sub>18</sub>). A dative form *stessei* is corrected into genitive.

<sup>164</sup> Pr. pron. dem. nom. sg. f. *stai* is a pronominalized form similar to Lith. *tóji*, i.e. Pr. *\*stāīi* > *\*stāi* (also spelled *-ā*, cf. ftn. 93) too, cf. ftn. 150. This *\*stāi*, with all probability, was not super-long, but equal to circumflex pron. dem. nom. pl. masc. *staei* I, II 5<sub>1</sub>, i.e. *\*stāi* in Samlandian.

<sup>165</sup> *-āi* = *-ā* because of the alternation *ā* (a)/ *ai*, which [as well as *ē* (e)/ *ei*] arose first in accented circumflex diphthongs *ēi* > *ē*, *āi* > *ā* (and contracted or apocopated *ējā* > *ēj* = *ēi* > *ē*, *ājā*). This alternation should have caused a metatony in the ending nom. sg. f. *-āi* > *-ā*. Therefore a reconstruction nom. sg. f. *-ā* instead of much more probable nom. sg. f. *-ā* may be conventional only.

<sup>166</sup> *Crixteiti* [*kriks<sup>e</sup>īti*] < *\*krikstījaitē*.

<sup>167</sup> A construction with genitive forms (*Tāwas*, *Saūnas*), not always with casus generalis, was also possible in similar instances, however a construction of the type *\*stese swintan Nōseilas* might occur as a mistake only.

## Was gibt oder nützet die Tauffer Antwort.

Sie wirket vergebung der sünden/erlöset vom  
Tode vnd Teuffel/vnd gibe die ewige seligkeit/allen  
die es gleuben / Wie die Wort vnd Verheysung  
Gottes lauten.

## Welche sind diese Wort vnd Verheysung Gottes? Antwort.

Da vnser Herr Christus spricht Marci am letz  
ten / Wer da gleubet vnd getaufft wirdt der wird  
selig/Wer aber nicht gleubet/der wird verdampft.

## Zum Dritten.

## Wie kan Wasser solche grosse ding thun? Antwort.

Wasser thut freilich nicht / Sondern das wort  
Gottes so mit vnd bey dem wasser ist/vnd der Glauf  
be/so solchem wort Gottes im wasser trawet/Denn  
on Gottes wort/ist das wasser schlecht wasser/vnd  
kein tauff/aber mit dem wort Gottes ist ein tauffe  
Ka

## Ka dāst adder enterpo stai Crixtnai? Ettrais.

Stai Dilinai etwerpsennien seise grītan/īfran  
kinna esse gallan bhe picfullan/bhe dāst stan prābut  
stan Deiwūristan/weissamans quai standruwē/kāi  
gi stai wirdai bhe preibillīsnai Deiwās kelsāi.

## Kawīdai ast stai wirdai bhe preibil līsnā Deiwās? Ettrais.

Kāiginouson Kikūs Christus billē Marci en  
pansdaumannien / Kas stwi druwē bhe Crixtnis  
wūrst / stas wūrst Deiwuts / kas adder ni Druwe/  
stas wūrst perklantits.

## Drei Tirtsmu.

## Kāigi massi vnds stawīdan debei- tan astin seggīt? Ettrais.

Vnds stan perarwīstu ni segge/Schlāits stas  
wīds Deiwās/kas sēn bhe prei stesmu vndan ast/  
bhe sta Druwi/kas stawīds mu wirdan Deiwās au-  
schaudē. Beggi schlāits Deiwās wirdan / ast stas  
vnds ains ticars vnds/bhe niainā Crixtna/adder  
sen stesmu wirdan Deiwās/astits ainā Crixtnā/  
S iij Das

### III 61

- 1: Ka dāst adder enterpo stai
- 2: Crixtisnai? Ettrais.
- 3: Stai Dīlinai etwerpsennien steise grijkan / isran[-]
- 4: kinna esse gallan bhe pickullan / bhe dāst stan prābut[-]
- 5: skan Deiwūtiskan / wissamans quai stan druwē / kāi[-]
- 6: gi stai wirdai bhe preibillīsnai Deiwas kelsāi.
- 7: Kawīdai ast stai wirdai bhe preibil[-]
- 8: līsnā Deiwas? Ettrais.
- 9: Kāigi nouson Rikijs Christus billē Marci en
- 10: pansdaumannien / Kas stwi druwē bhe Crixtitis
- 11: wijrst / stas wijrst Deiwuts / kas adder ni Druwe /
- 12: stas wijrst perkantītis.
- 13: Prei Tīrtsmu.
- 14: Kāigi massi vnds stawijdan debeī=
- 15: kan astin seggīt? Ettrais.
- 16: Vnds stan perarwisku ni segge / Schlāits stas
- 17: wīrds Deiwas / kas sēn bhe prei stesmu vndan ast /
- 18: bhe sta Druwi / kas stawidsmu wirdan Deiwas au=
- 19: schaudē. Beggi schlāits Deiwas wirdan / ast stas
- 20: vnds ains tickars vnds / bhe niainā Crixtisna / adder
- 21: sen stesmu wirdan Deiwas / astits ainā Crixtisnā /

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*I What doeth (it) give, or is useful of, the 2 Baptizing? Answer. 3 It performeth forgiveness of sins, rids 4 of death and devil, and giveth that eter- 5 nal bliss, to all who in that believe, as 6 the words and promises of God sound. 7 What are those words and pro- 8 mises of God? Answer. 9 As our Lord Christ speaketh at Mark in 10 the last, Who there believeth and baptized 11 becometh, that becometh blessed, who nevertheless doeth not believe, 12 that becometh cursed. 13 At the Third. 14 How can water such a 15 great thing do? Answer. 16 Water this really doeth not do, But that 17 word of God, which is with and at that water, 18 and that faith, which upon such word of God re- 19 lieth. Because without God's word that water 20 is one real water and not any Baptizing, however 21 together with the word of God seemingly is that Baptizing,*



### III 61

- 1:** Ka dāst āder ast ēnterpan<sup>168</sup> stāi
- 2:** krikstisnā<sup>165</sup> ? Etrāis.
- 3:** Stāi dīlina etwērpseṇan stēisan grīkan, izran-
- 4:** kīna ēze gālan be pikūlan be dāst prābut-
- 5:** kan deiwūtiskan wīsamans<sup>169</sup>, kwāi stan druwē, kāi-
- 6:** gi Dēiwas<sup>8</sup> wīrdāi be preibilīsnas<sup>170</sup> kalsāi<sup>171</sup>.
- 7/8:** Kawīdai ast stāi<sup>164</sup> Dēiwas wīrdāi be preibi-
- 8:** līsnas<sup>170</sup>? Etrāis.
- 9:** Kāigi n<sup>o</sup>ūsun Rikīs Christus bilē Marci<sup>172</sup> en
- 10:** pañzdaumaṇan: Kas stwi druwē be krikstīts
- 11:** wīrst, stas wīrst deiwūts / kas āder ni druwē,
- 12:** stas wīrst perkļantīts.
- 13:** Prei tīrtsmu.
- 14:** Kāigi mazi w<sup>u</sup>nds stawīdan debī-
- 15:** kan āstin segīt? Etrāis.
- 16:** w<sup>u</sup>nds stan peraŕwisku ni segē, šļāits stas
- 17:** Dēiwas wīrds<sup>8</sup>, kas sēn be prēi w<sup>u</sup>ndan ast,
- 18:** be druwi, kas stawīdsmu Dēiwas wīrdan au-
- 19:** šaudēi. Bēgi šļāits Dēiwas wīrdan ast stas
- 20:** w<sup>u</sup>nds ains tīkars w<sup>u</sup>nds be niainā krikistisnā<sup>165</sup>, āder
- 21:** sen stēsmu Dēiwas wīrdan āstits<sup>173</sup> ainā krikstisnā /

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<sup>168</sup> For reconstruction \**ast ēnterpan* ‘is useful’ cf. *PEŽ* I 277–278.

<sup>169</sup> *wīssamans* is a dative plural adjective form instead of pronominal \**wisēimans*, cf. fn. 96.

<sup>170</sup> A correct feminine gender nominative plural form restored instead of an erroneously masculinized one.

<sup>171</sup> A form *kelsāi* reflects an occasionally reduced root vocalism (*PEŽ* II 99), *kaltzā* III 77<sub>7</sub> being a more correct spelling. This is a verb with a suffix \*-āj(a): pr. \**kalsā* = \**kalsāi* (an alternation *ā* / *āi*) < \**kalsāja*, cf. fn. 64, 48.

<sup>172</sup> A Latin genitive singular form.

<sup>173</sup> Presence and preterit 3rd person forms with an element *-its* (possibly of a participle *-t(a)-s* origin) attached were used to form a relative mood in Samlandian, cf. *Baltistica* 25 (2) 1989, 128–133.

vnnd das ist / ein gnadenreich wasser des lebens/  
ein Bad der neuen geburt im heyligen Geyst / Wie  
Sanct Paulus sagt/Tito am Dritten. Durch das  
Bad der widergeburt vnd erneuerung des heyligen  
Geists/welchen er ausgossen hat/ober vns reichlich  
durch Jesum Christ vnsern Heylandt/Auff das wir  
durch desselbigen gnade gerecht / vnnd Leben seien  
des ewigen Lebens nach der Hoffnung / Das ist ja  
gewißlich war.

### Zum Vierdten.

Was bedeut denn solch Wasser  
tauffen? Antwort.

Es bedeut das der Alte Adam inn vns/durch  
tägliche reue vnd busse sol erseufft werden / vnd ster  
ben mit allen sünden vnd bösen lüsten. Vnnd wider  
rumb täglich heraußkommen/vnd aufferstehen/ ein  
newer Mensch/der in gerechtigkeit vnd reynigkeyt  
für Gott ewiglich lebe.

Wo stehet das geschrieben?

Antwort.

Sanct Paulus zum Römern am Sechsten  
spricht / Wir sind sambt CHRISTO durch die  
sta

sta ast ains etnistislauns vnds steises glāwas / bhe  
 aina Spigsnā steise naunangimsenin en Swintan  
 Noſeilin / k̄aigi Swints Pauli billē prei Tittum en  
 Tirtſmu polasinsnan / Praſtan Spigonan ſteſſe ān  
 terſgimsennien / bhe ernauniſan ſteise Swintan  
 Noſellie / k̄awidan tāns iſliuns aſt no mans laimi  
 ſtu / pra Jeſum Chriſtum noūſon Keteniķan / No  
 ſtan k̄ai mes prei ſteſſei ſupſas etniſtin ticrōmai bhe  
 weldūnai aſmai ſteisei prābutſkan giſwan poſte  
 ſmu nadruwiſnan / Sta aſt iau perarwiſtu arwi.

## Prei Ketwirtsomu.

Ka powaidinnei ſtawiſds Un  
 das Crixtiſma? Ettrais.

Sta powaidinne / k̄ai ſtas Vrs Adams ēn  
 mans pra deineniſkan pawargan bhe powartiſnan  
 turei auſtandinto poſtātwei / bhe aulānt ſen wiſſas  
 mans griķans bhe wargan poquoitiſnan / Bhe et  
 k̄ūmps deineniſtu etſk̄imai / bhe winna perēimai /  
 Ains nauns ſinūnets / k̄as en ticrōmiſkan bhe ſiſtie  
 ſkan piſſdau Deiwan prābutſk̄ai giwa.

Qui ſtallā ſta peiſaton?  
 Ettrais.

Swints Pauli prei Rōmerins en Vſchtan po  
 laſinsnan billē / Mes aſmai ſen Chriſto praſtan  
 Tauff

### III 63

- 1: sta ast ains etnīstislaims vnds steises geijwas / bhe
- 2: aina Spigsnā steise naunangimsenin en Swintan
- 3: Noseilin / kāigi Swints Pauli billē Prei Tittum en
- 4: Tīrtsmu polasīnsnan / [Gott macht uns selig] Prastan Spīgsnan  
stesse ān=
- 5: tersgimsennien / bhe ernaunīsan stēise Swintan
- 6: Noseilie / kawīdan tāns islīuns ast no mans laimi=
- 7: sku / pra Jesum Christum noūson Retenīkan / No=
- 8: stan kai mes prei stessei supsas etnīstin tickrōmai bhe
- 9: weldūnai asmai stēisei prābutskan giĵwan poste=
- 10: smu nadruwīnsnan / Sta ast iau perarwisku arwi.
- 11: Prei Ketwirtsmu.
- 12: Ka powaidinnei stawijds Vn=
- 13: das Cixtisna? Ettrais.
- 14: Sta powaidinne / kai stas Vrs Adams ēn[-]
- 15: mans pra deineniskan pawargan bhe powartīnsnan
- 16: turei auskandints postātwei / bhe aulāut sen wissa=
- 17: mans grīkans bhe wargan poquoitīsnau / Bhe et=
- 18: kūmps deinenisku etskīmai / bhe winna perēimai /
- 19: Ains nauns smūnets / kas en tickrōmiskan bhe skīstie[-]
- 20: skan pīrsdau Deiwan prābutskai giwa.
- 21: Quei stallā sta peisaton?
- 22: Ettrais.
- 23: Swints Pauli prei Rōmerins en Vschtan po=
- 24: lasinsnan billē / Mes asmai sen Christo prastan

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*1 that is one merciful water of that life and 2 one Washing of the newbirth in Holy 3 Ghost, as Saint Paul speaketh to Titum in 4 the Third chapter: [beginning of the German sentence and its Prussian translation omitted!] Through the washing of the re- 5 birth and renewing of the Holy 6 Ghost, which he hath shed on us abun- 7 dantly, through Jesum Christum our Saviour, In 8 order that we at grace of that self [are] (were) right and (were) 9 heirs of the eternal life according to 10 that hope. It is for sure truly true. 11 At the Fourth. 12 What doeth (it) show such Wa- 13 ter Baptizing? Answer. 14 It shows, that the Old Adam in 15 us through everyday repentance and conversion 16 hath to become sunk, and die with all 17 sins and evil desires, and a- 18 gain every day we resurrect, and come out, 19 one new human, who in justice and chasti- 20 ty eternal lives before God. 21 Where doeth it stand written? 22 Answer. 23 Saint Paul to Romans in Sixth cha- 24 pter speaketh, We are with Christo through the*

### III 63

- 1: sta ast etnīstisļāims wuńds stēse<sup>174</sup> gīwan, be
- 2: spigsnā stēse nāunangīmsenin en Swītan
- 3: Nōseilin, kāigi Swīnts Pāuli bilē prei Tittum en
- 4: ūrtsmu paļazīnsnan: [\*Dēiws segēi mans deiwūtans] pra spīgsnan  
stēse ān-
- 5: tarsgīmseņan, be ernaunīnsnan stēse Swītan
- 6: Nōseilin<sup>175</sup>, kawīdan tāns ast izlīwuns nō mans ļāimis-
- 7: ku<sup>71,36</sup>, pra Jesum Christum nōūsun Retenīkan, nō-
- 8/9: stan kāi mēs pra tenēse sūbsas etnīstin būlimai<sup>176</sup> tikrōmai be
- 9: prābut<sup>i</sup>skas gīwas weļdūnai pa
- 10: nadruwīnsnan. Sta ast jāu perārwisu árwi.
- 11: Prei Kèturtsmu.
- 12: Ka pawaidīņa<sup>177</sup> stawīda wuń-
- 13: das krikstisnā? Etrāis.
- 14: Sta pawaidīņa, kai wūrs Adāms ēn
- 15: mans pra dēineniskan pawārgan be pawarīnsnan
- 16: turēi<sup>12</sup> pastātwei auskandīnts be auļaut sen wīsa-
- 17: mans<sup>169,96</sup> grīkans be wārgan pakwaitīnsnan, be et-
- 18: kūmps dēinenisku<sup>71</sup> etskītwei be izēitwei<sup>178</sup> (tūri)
- 19: nāuns<sup>179</sup> zmūnents, kas en tikrōmiskan be skīstis-
- 20: kan pīzdaus Dēiwan prābut<sup>i</sup>skai gīwa.
- 21: Kwēi stalē sta peisātan?
- 22: Etrāis.
- 23: Swīnts Pāuli prei Rōmerins en ūštai pa-
- 24: ļazīnsnan bilē: Mes āsmai sen Christo pra

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<sup>174</sup> Forms *steises*, *stēise* are hybrid, having a plural gen.-dat. stem *stēi-* (cf. Lith. *tīe-* < *\*tēi-*), but singular inflections gen. f. *-ses*, m. *-se*. Historical dat. sg. f. *stesei* III 63<sub>8</sub> and hybrid *stēisei* 63<sub>9</sub> are also used in a genitive meaning in the 3rd Catechism. In all such instances historically correct forms are restored. Cf. fn. 218.

<sup>175</sup> *Noseilie* is a printing error instead of *Noseilis*, an innovative genitive form. A genitive is possible provided an attribute is in the same case. Since it is seemingly in the “general case” (but factually calquing a German construction *des heyligen Geists*), a corresponding general case form *Noseilin* should be restored too, the genitive shown by the artoid *stēise*.

<sup>176</sup> A. Will translates *durch desselbigen gnade gerecht / vnnd Erben seien: desselbigen* being related to *Heylandt*, a pronoun gen. *\*tenesse* was necessary. Germ. *seien* should be translated as subjunctive *būlimai*, not as indicative *asmai*.

<sup>177</sup> *powaidīnnei / powaidīnne* (an alternation *ei / e*, cf. fn. 36) should be associated with *pogaumi* III 113<sub>6</sub> pointing to an allomorph suf. *\*[-n'a]*.

<sup>178</sup> A. Will (or P. Megott) erroneously translated infinitives *heraußkommen*, *aufferstehen* as 1 pers. pl. *winna perēimai*, *etskīmai*.

<sup>179</sup> Nom. *nauns* instead of *\*naws* is an innovation made by generalizing a new stem from a pronominalized acc. *nawnan* (cf. III 65<sub>4</sub>) < *\*naw-an-an*.

**Taufe begraben in den Tod/Das gleich/wie Chri-  
stus ist von den Todten auferwecket durch die herr-  
ligkeyt des Vaters-Also sollen wir auch inn einem  
neuen leben wandeln.**

## **Wie man die einfel- tigen soll leren Beichten.**

**Was ist die Beicht?  
Antwort.**

Die Beicht begreiffte zwey stück in sich. (Eins)  
Das man die Sünde bekenne. Das Ander / Das  
man die Absolutio oder Vergebung vom Beichti-  
ger empfahe als von Gott selbs / Vnd sa nicht da-  
ran zweyffeln/Sondern feste gleube/ die sünde seien  
dadurch vergeben für Gott im Himmel.

## **Welche Sünde sol man denn Beichten?**

Für Gott sol man aller Sünden sich schuldig  
geben/auch die wir nicht erkennen/Wie wir im Vat-  
ter vnser thun.

Aber für dem Beichtiger sollen wir allein die  
Sünde bekennen/die wir wissen vnd fülen im hertzen.  
Cristian



**Criþe iſnan enþoþs enſtan gallan þai aīnawīðal/  
 k̄āigi Chriſtus aſt eſſe ſtans Gallans etþaūðinto/  
 praſtan Riþiſwiſtan ſteſſei Tāwas / Tic turrimai  
 mes dūgi/en aīneſmu nawnan gūwan neitaut.**

**Kāigi Stans Lāngiſeilingins  
 turri muſint Griſaut.**

**Ka aſt ſtā Griſauſna? Ettrais.**

Stai Griſauſna ebimmai dwai dellikans en  
 ſien/Ains/kāidi ſtans griſans poſinna/Sta Anters  
 k̄āidi ſtan etwerpfennin eſſe ſteſmu klaufiwingin  
 pogāunai/k̄āigi eſſe Deiwan ſubban/Bbeniqueien  
 ſteſmu dwibugūt/Schlāit drūktai druwit ſtai gri  
 þai aſt praſtan etwierpton piſdau Deiwan En  
 dangon.

**Kawīðans Griſans turedi Gri  
 ſaut? Ettrais.**

piſdau Deiwan turridi wiſſans Griſans ſien  
 ſtellānts dātunſi/digi ſtans þans mes digi ni erſin  
 nimai/k̄āigi mes en Tawa Nouſon ſeggēmai.

Adðer piſdau ſteſmu klaufiwingin / turri  
 mai mes ter ains ſtans griſans poſinnat / Kawīð  
 dans mes waidimai bbe popreſtemmai en nouſon  
 ſūran.

**G**

**Welche**



### III 65

- 1:** Crixtisnan enkopts ēnstan gallan kai ainawīdai /
- 2:** kāigi Christus ast esse stans Gallans etbaudints /
- 3:** prastan Rikijwiskan stessei Tāwas / Tīt turrimai
- 4:** mes dijgi / en ainesmu nawnan gijwan neikaut.
- 5:** Kāigi Stans Lāngiseilingins
- 6:** turri mukint Grikaut.
- 7:** Ka ast stā Grikausna? Ettrais.
- 8:** Stai Grikausna ebimmai dwai dellīkans ēn=
- 9:** sien / Ains / kāidi stans grīkans posinna / Sta Anters
- 10:** kāidi stan etwerpsennin esse stesmu klausīwingin
- 11:** pogāunai / kāigi esse Deiwan subban / Bbe niquei en
- 12:** stesmu dwibugūt / Schlāit drūcktai druwīt stai grī=
- 13:** kai ast prastan etwierpton pirsdau Deiwan En=
- 14:** dangon.
- 15:** Kawīdans Grīkans turedi Gri=
- 16:** kaut? Ettrais.
- 17:** Pirsdau Deiwan turridi wissans Grīkans sien
- 18:** skellānts dātunsi / dīgi stans kans mes digi ni ersin=
- 19:** nimai / kāigi mes en Tawa Nouson seggēmai.
- 20:** Adder pirsdau stesmu Klausijwingin / turri=
- 21:** mai mes ter ains stans grijkans posinnat / kawij=
- 22:** dans mes waidimai bhe poprestemmai en nouson
- 23:** sijran.

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*1 Baptizing dug into that death that equally 2 as Christus hath from those Deaths awoken 3 through that Excellence of the Father, So should 4 we too, in one new life walk. 5 How (one) those Lightminded 6 should teach to confess sins. 7 What is that Confession of sins? Answer. 8 The Confession taketh two parts in 9 itself: One, when one sins confesseth, The Second 10 when one that forgiveness from that confessor 11 receiveth, as from God himself, and nowhere in 12 that to doubt, but firmly to believe the sins 13 are through that forgiven before God in 14 Heaven. 15 What sins should one Con- 16 fess? Answer. 17 Before God one should yield oneself all sins 18 owing, also those which we even do not learn 19 about, as we in Our Father do. 20 However before the Confessor, we 21 should only those sins recognize, which 22 we know and perceive in our 23 heart.*

### III 65

- 1:** krikstīsnan ėnkaps<sup>180</sup> ėn gālan, kāi, ainawīdai
- 2:** kāigi Christus ast ėze auļausins<sup>181</sup> etbaudīnts
- 3:** pra Tāwas rikīwiskan<sup>182</sup>, tīt turīlimai<sup>183</sup>
- 4:** dīgi mes en ainėsmu nāunan<sup>179</sup> gīwan neikaút.
- 5:** Kāigi ļāngiseilingins
- 6:** tūri di<sup>184</sup> mukīnt grikaút<sup>185</sup>.
- 7:** Kā ast grikaúsna? Etrāis.
- 8:** Grikaúsna ebīma<sup>186</sup> dwāi delíkans ėn
- 9:** [s'an] : Aíns, kāi gríkans pazina, Āntars,
- 10:** kāi etwērpsevenin ėze kļausīwingā<sup>187</sup>
- 11:** pagaúna, kāigi ėze sūpsmu Dēiwan, be niKwēi ėn
- 12:** stėsmu dwibugūt<sup>188</sup>, šļāit drúktai druwē<sup>188</sup>, stāi grī-
- 13:** kai ast prā stan etwērtan pīfzdau Dēiwan ėn-
- 14:** dangun<sup>189</sup>.
- 15:** Kawīdans gríkans tūri di<sup>102</sup> gri-
- 16:** kaút? Etrāis.
- 17/18:** Pīfzdau Dēiwan tūrimai dātunsi wīsans gríkans
- 18:** skeļānġai<sup>190</sup>, dīgi stańs, kans mes ģr ni erzī-
- 19:** nimai, kāigi mes en Tāwa N<sup>0</sup>ūsun segēmai.
- 20:** Āder pīfzdau kļausīwingin tūri-
- 21:** mai mes ter<sup>191</sup> stańs gríkans pazināt, kawī-
- 22:** dans mes waīdimai be paprēstamai en n<sup>0</sup>ūsmu<sup>192</sup>
- 23:** sīran.

<sup>180</sup> For accent cf. comment 41 to I 7<sub>17</sub>.

<sup>181</sup> German *von den Todten* 'from the dead (people), *ek nekrōn* was erroneously translated as "from deaths".

<sup>182</sup> Plg. *rikijiskai* III 103<sub>11</sub>. *w* was a glide, what explains the absence of *j* in cases pc. *attskiwns* vs. Lith. *-ėjes*.

<sup>183</sup> The text was misunderstood: *das* (= *auf dass*), *gleich wie Christus...*, *also sollen wir ... wandeln* 'that..., even so we also should'.

<sup>184</sup> *di*, an eventually living calque of Germ. *man* [instead of Pr. *prawerē* (cf. *PEŽ* III 356)] was omitted.

<sup>185</sup> Suf. *au* was accented: there are no spellings with an accented *ī* in this verb, differently from the noun *grīk-*.

<sup>186</sup> 3 pers. id. pr. *ebimmai* = *ebimma* reflects an alternation *ai* / *a*, which arose from *āi* / *ā*, cf. fn. 36, 207.

<sup>187</sup> A barytone *īa*-stem (*\*klausīwingis* instead of earlier *\*klausīwings*) dat. sg. m. *-a* < *\*-ō* restored, see fn. 15.

<sup>188</sup> *dwibugūt* < *\*dwigubūt*, cf. Mažiulis *PEŽ* I 244. There is a printing mistake in German *Das man ... empfahe ... Vnd nicht daran zweyffeln* instead of *zweyffele*. Once having followed a mistake *zweyffeln* and translated it as infinitive, A. Will was forced to further introduce it. *druwīt* (65<sub>12</sub>) too.

<sup>189</sup> *Endangun* seems to be an adverb, if not a mistake instead of *\*En dangu*.

<sup>190</sup> *skeļānġai* = *skellānteī* III 37<sub>7</sub> is nom. pl. of active present participle. A Baltic construction is restored.

<sup>191</sup> A. Will translates *allein* as *ains* here and in III 91<sub>4</sub>, 113<sub>8</sub>. However the single *ter* clearly suffices in III 65<sub>21</sub>.

<sup>192</sup> A locative meaning is obvious.

## Welche sind die?

Da sihe deinen Standt an / nach den Zehen  
Geboten / Ob du Vatter / Mutter / Son / Tochter /  
Herr / Frau / Knecht seyst. Ob du vngheorsam / vn-  
getrew / vnflayssig geweest seyst / Ob du jemandt  
leyt gethan habest / mit wortten oder wercken / Ob  
du gestolen / versumet / verwarloset / schaden ge-  
than habest.

## Lieber stelle mir ein kurtze weise zu Beichtenz

### Antwort.

Wirdiger lieber Herr / Ich bitte euch / wollet  
meine Beicht hören / Vnd mir die Vergebung spre-  
chen vmb Gottes willen.

### Sage an.

Ich armer Sünder / bekenne mich für Gott al-  
ler sünden schuldig / In sonderheyt bekenne ich für  
euch / Das ich ein Knecht / Magde / etc. bin / Aber  
ich diene leyder vntrewlich meinem Herrn. Denn da  
vnd da / hab ich nicht gethan / was sie mich hießen /  
Kawidai

## Rawidai ast stai?

Stwi endirīs twaian bausennien/posteimans  
 Dessimtons Pallaipsans/Anga tu Tāws / Mūti/  
 Soūns/Ducti/Ritjīs/Supūni/Wair assai/Anga  
 toū nipotlusmings / ni isarwis niseilewingis assai  
 boūuns/Anga tou ainontsinu wargan assai seggi-  
 uns / sen wirdemmans adder bilins / Anga tu ran-  
 guns / pertemmuns / nipotūntuns / schtūdan assei  
 seggiūns.

**Wils Brāti Leits mennei ain-  
 an insan isspressennen  
 prei Grit aut.**

**Tit turri tū preistan Klausiwingin bilitwei.**

Wertings mīls Ritjīs/as madli wans/Quoi-  
 tilaiti maian Gritausnan kirditwei / bhe mennei  
 stan etwerpsennien bilit Deirwas paggan.

## Gerdaus schan.

As gurins Gritenir/posinna mien pirsbau Dei  
 wan/wissans gritans sellants en schlaitsai po-  
 sinna as pirsbau Joūmas/kai as ains Wair/Ner-  
 gu/etc. asmai/Adder/Deirwa engraudis as schlūsi-  
 ni isarwi maiāsinu Ritjān/Beggi schan bhe stwen  
 asmu as ni seggiuns/kai stai mennei laipinnons/As  
 G ij habe

### III 67

- 1: Kawīdai ast stai?
- 2: Stwi endirīs twaian bausennien / posteimans
- 3: Dessimtons Pallaipsans / Anga tu Tāws / Mūti /
- 4: Soūns / Duckti / Rikijs / Supūni / Waix assai / Anga
- 5: toū nipoklusmings / ni isarwis niseilewingis assai
- 6: boūuns / Anga tou ainontsmu wargan assai seggī=
- 7: uns / sen wirdemmans adder dīlins / Anga tu ran=
- 8: guns / pertennīuns / nipokūntuns / schkūdan assei
- 9: seggīuns.
- 10: Mijls Brāti Teīks mennei ain=
- 11: an īnsan isspressennen
- 12: prei Grikaut.
- 13: Tīt turi tū prēistan Klausīwingin bilītwei.
- 14: Wertīngs mīls Rickijs / as madli wans / Quoi=
- 15: tīlaiti maian Grikausnan kirdītwei / bhe mennei
- 16: stan etwerpsennien billīt Deiwas paggan.
- 17: Gerdaus schan.
- 18: As gurīns Grikenix / posinna mien pirsdau Dei[-]
- 19: wan / wissans grīkans skellants en schlaītiskai po=
- 20: sinna as pirsdau Joūmas / kai as ains Waix / Mer=
- 21: gu / etc. asmai / Adder / Deiwa engraudīs as schlūsi=
- 22: ni isarwi maiāsmu Rikijan / Beggi schan bhe stwen
- 23: asmu as ni seggīuns / ka stai mennei laipinnons / As[-]

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*1 What are those? 2 Here look at thy state, according to those 3 Ten Commandments, Whether thou art a Father, a Mother, 4 a Son, a Daughter, a Lord, a Lady, a Servant, Whether 5 thou hast been disobedient, unfaithful insensitive, 6 Whether thou hast done evil to 7 anybody, with words or actions, Whether thou 8 hast stolen, delayed, not watched, done 9 harm. 10 Dear Brother, do for me one 11 short understanding 12 at [= to] Confess. 13 Thisway should thou at that Confessor speak. 14 Worthy dear Lord, I ask you, that ye would 15 hear my Confession, and to me 16 that forgiveness say for God's sake. 17 Tell here. 18 I poor Sinner, confess myself before G- 19 od, owing all sins especially I con- 20 fess before You, that I one Servant, M- 21 aid, etc. am, But, God be merciful I serve 22 my Lord unfaithfully, since here and there 23 I have not done, what they me hath ordered, I*

### III 67

- 1: Kawídai ast stāi?
- 2: Stwi endirīs twàjan b<sup>o</sup>úseņan, pa stans
- 3/4: Desím<sup>193</sup>tan Paļāipsans, ańga tu àsei<sup>194</sup> táws, múti,
- 4: s<sup>o</sup>úns, dùkti, rikīs, zupūni, wāiks, ańga
- 5: t<sup>o</sup>ú nipakļusmings<sup>195</sup>, ni izárwis, niseīlewings [às'ai]
- 6: b<sup>o</sup>úwuns, ańga t<sup>o</sup>ú ainuhtsmu wàrgan [às'ai] segí-
- 7/8: wuns, sen wírdemans àder dīlins, ańga tu àsei rān-
- 8: guns, perteniwuns, nipakūntuns, škūdan
- 9: segíwuns.
- 10: Mīls Brāti, teíks mēnei aí-
- 11/12: nan ģnsan grikaúsnas
- 12/11: isprēseņan<sup>196</sup>.
- 13: Tīt tūri tū prēi kļausíwingin bilítwei.
- 14: Wertīngs<sup>195</sup> mīls rikīs, as mādli wans<sup>197</sup>, kwai-
- 15: tīlitei<sup>197</sup> kirdítwei mājān grikaúsnan, be mēnei
- 16: stan etwērpseņan bilít Dēiwas pāgan.
- 17: Gērdaus šan.
- 18: As gurīns gríkeniks, pazīna si<sup>198</sup> pīrzdau Dēi-
- 19: wan, wīsans gríkans skeļānts; en šlāitiskai pa-
- 20: zīna as pīrzdau J<sup>o</sup>úmas<sup>199</sup>, kai as aíns<sup>200</sup> wāiks, mer-
- 21: gū, etc. āsma<sup>201</sup>, àder, Dēiwa<sup>202</sup> engraudīs, as šļūzi
- 22: ni izařwi majāsmu<sup>14</sup> rikījan, bēgi šān be stweń
- 23: āsmu<sup>201</sup> as ni segíwuns, ka stāi<sup>203</sup> mēnei ļaipinuns, As-

<sup>193</sup> Acc. pl. *Dessimtons* is erroneously agreed with *Pallaipsans*. See card. sg. n. *Dessimton* III 27<sub>1</sub>. Cf. Mažiulis PEŽI 198.

<sup>194</sup> *assai* reflects [às'ai] = *assei* (67<sub>g</sub>) [às'ai]: it was a problem, how and whether to mark palization, when heard.

<sup>195</sup> Variations arch. (*nipoklusmings*), (*wertīngs*) vs. popular innov. (*niseilewingis*) reflect a decline of older *a*-stem forms.

<sup>196</sup> Will's *prei Grikaut* is a calque of Germ. *zu beychten*. A Baltic construction with the name of action restored.

<sup>197</sup> Old German *pluralis ethicus* calqued. For the reconstruction 2 pl. cn. \*-itei cf. 1 pl. cn. (*turril*)imai 113<sub>23</sub>.

<sup>198</sup> Will's (*posinna*) *mien* is a calque of (*bekenne*) *mich*. A Baltic construction restored (cf. Lith. *pri-si-pažįstu*).

<sup>199</sup> A relic of Prussian dual, later pluralized with the formant -s, cf. Palmaitis BGR 134–135. Cf. regular pl. *Joūmans* III 69<sub>10</sub>.

<sup>200</sup> Here *ains* may mean 'some'.

<sup>201</sup> *asmai* is a 1st person plural form phonetically equal to *asma* due to alternation *ai* / *a*, and thus comprehended as singular due to thematic stems' 1st pers. sg. -a (cf. *as crixtia* III 129<sub>10</sub> beside -ai = -a in *ebimmai* III 65<sub>g</sub>). On the other hand, *asmu* is a true thematized 1st pers. sg. *asmu* < \**asmū* < \**asmō* / \**esmō* in place of older *athem*. \**esmi*, cf. Latv., Lith. dial. *asmu*.

<sup>202</sup> A fossilized old vocative form. Original circumflex tone is to be restored!

<sup>203</sup> An interesting sample of *pluralis ethicus* of the 3rd person (*meinem Herrn*! Pr. *ļaipinnons* is singular). A calque from German.

**Habe sie erzürnet / vnd zu fluchen bewegt / Habe verseumet vnd schaden lassen geschehen.**

**Bin auch in wortten vnd wercken schampar gewesen / Habe mit meines gleichen gezürnet / Wider meine Frawe gemurret vnd gefluchet / etc. Das alles ist mir leydt / Vnd bitte vmb gnade, ich will mich bessern.**

## **Ein Herr oder Frawe spreche also.**

**In sonderheyt bekenne ich für euch / Das ich mein Kindt vnd Gesinde / Weib / nicht treulich gezogen habe zu Gottes Ehren. Ich habe geflucht / böse Exempel mit vnzüchtigen wortten vnd wercken gegeben. Meinem Nachbar schaden gethan / vbel nachgeredet / zu thewr verkauft / falsche vnd nicht gantze Wahr gegeben / Vnd was er mir wider die gebot Gottes vnd seinen Standt gethan / etc.**

**Wenn aber jemandt sich nicht befindet beschweret / mit solcher oder grössern sünden / Der soll nicht sorgen oder weiter sünde suchen / noch ertichten / vnd damit ein marter auß der Beicht machen / Sondern erzele eine oder zwo die du weißest / Also / In sonderheit bekenne ich / das ich ein mal gefluchet. Item einmal vn hübsch mit wortten gewesen / ein mal die A. verseumet habe / etc. Also lasse es genug sein.**

**mat**



mai stans ernertiuns/bhe prei klantifnan pobangie  
nons/asmai pertenniuns bhe stūdan dāuns seggit.

Asinu dūgi en wirdans bhe dilans nigidinge  
baūns/Asmai sen mai sei polligun ernertiuns/Pri-  
timai an waispattin murr awūns bhe klantiwuns/  
Stawissa wargē mien/bhe madli etnūstin as quoi  
mien walnennint.

## Ains Ritis adder Eupūni billi titet.

En schlāitist an posinna as pūsoau Josmans  
kai as maians malnūkans/bhe seimīnan ni isarwei  
asmai augimmons prei Deiwās Teisin/As asmai  
klantiuns/wargans perwaidinsnans sen niteisi-  
wingins wirdans bhe seggīsnans dāuns/Maiāf-  
mu kaimīnan schēdan seggiuns/wargu nowaitis-  
āuns/per tēmprai perdauns/reddau bhe nipilnan  
perdāisan dāuns/bhe katanstouls prikan Deiwās  
pallaipsans bhe swaian bousennien ast seggiuns.

Kadden adder ains sien ni aupallai tit pobren  
bints sen stawidsmu / adder muisieson grikans/  
Stas niturri surgaut addertāls grūkans laukit ad-  
der ermirit/bhe sen stawūdsmu ainan lailisnan esse  
stefinu Grikausnan tickint / schlaits engerdaus ai-  
nan adder dwai kawūdaustou waisi / Titet / En  
schlāitist an posinna as/kai as ainan reisan klanti-  
uns / adder ainawārft nīkanys sen wirdans bou-  
uns/aina warft stan pertenniuns asmai/etc. Bhe  
tit dais pansbau zuit bouton.

G iiij Weissesta

### III 69

- 1:** mai stans ernertiuns / bhe prei klantīsnan pobangin[-]
- 2:** nons / asmai pertennīuns bhe skūdan dāuns seggīt.
- 3:** Asmu dijgi en wirdans bhe dīlans nigīdings
- 4:** baūuns / Asmai sen maisei pollīgūn ernertiuns / Prī=
- 5:** ki maian waispattin murrawuns bhe klantīwuns /
- 6:** Sta wissa wargē mien / bhe madli etnijstin as quoi
- 7:** mien walnennint.
- 8:** Ains Rikijs adder Supūni
- 9:** billi titet.
- 10:** En schlāitiskan posinna as pirsdau Joūmans
- 11:** kai as maians malnijkans / bhe seimīnan / ni isarwi
- 12:** asmai auginnons prei Deiwas Teisin / As asmai
- 13:** klantīuns / wargans perwaidinsnans sen niteisī=
- 14:** wingins wirdans bhe seggīsnans dāuns / Maiās=
- 15:** mu kaimīnan schkudan seggīuns / wargu nowaiti=
- 16:** āuns / per tēmprai perdauns / reddau bhe ni pilnan
- 17:** perdāisan dāuns / bhe ka tans toūls prikan Deiwas
- 18:** pallaipsans bhe swaian bousennien ast seggīuns.
- 19:** Kadden adder ains sien ni aupallai tīt pobren[-]
- 20:** dints sen stawīdsmu / adder muisieson grīkans /
- 21:** Stas niturri surgaut adder tāls grijkans laukīt ad=
- 22:** der ermīrit / bhe sen stawijdsmu ainan lailīsnan esse
- 23:** stesmu Grikausnan tickint / schlaits engerdaus ai=
- 24:** nan adder dwai kawijdaus tou waisei / Titet / En
- 25:** schlāitiskan posinna as / kai as ainan reisan klantī=
- 26:** uns adder ainawārst nikanxts sen wirdans boū=
- 27:** uns / aina warst stan pertennīuns asmai / etc. Bhe
- 28:** tīt dais pansdau zuit bouton.

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*I have those irritated, and to cursing mov- 2 ed, have delayed and let to do harm. 3 I also in words and actions have been 4 shameless. I have quarreled with my coequal, 5 murmured against my mistress and cursed. 6 All this pains me, and I ask for mercy I want 7 improve me. 8 One Lord or Lady 9 speaketh so. 10 Especially I confess before You 11 that I have my children, and household not truly 12 reared for God's glory. A have 13 cursed, bad samples with un- 14 worthy words and actions given, To 15 my neighbour harm done, evilly slan- 16 dered, too costly sold, false and incomplete 17 commodity given, and what he hath against God's 18 commandments and own state done. 19 When however one self doeth not find somuch la(-) 20 den with such, or larger sins, 21 That should not care or further search (for) sins or 22 invent, and with such one torment of 23 the Confession make, but tell o- 24 ne or two which thou knowest, Inthisway, Es 25 pecially I confess, that one time I curs- 26 ed, or once indecent with words have 27 been, once I have delayed that, etc. 28 And thus let afterwards enough to be.*

### III 69

- 1: mai stans<sup>203</sup> ernertíwuns, be prēi kļantísnan pabangi-
- 2: nuns, àsma<sup>201</sup> perteníwuns be škūdan dāwuns segīt.
- 3: Àsmu dīgi en wīrdans be dīļans nigídings<sup>195</sup>
- 4: b<sup>a</sup>úwuns, àsma sen māise<sup>41</sup> palígun ernertíwuns, prī-
- 5: ki mājān wāispatin mūrawuns be kļantíwuns.
- 6: Sta wisa wargē [m'an], be as mādli etnístin. As kwāi
- 7: [s'an] waínint<sup>204</sup>.
- 8: Rikīs àder zupūni
- 9: bìli<sup>205</sup> títat.
- 10: Enšļaitiskan<sup>206</sup> pazīna as pirždau J<sup>o</sup>úmāns,
- 11: kāi as mājāns maļnīkāns, be seimīnān, ni izaŗwi
- 12: àsma augīnuns prei Dēiwas teīsin. As àsma
- 13: kļantíwuns, wārgāns perwaidīnsnāns sen niteisī-
- 14/15: wingins wīrdans be segīsāns dāwuns, škūdan majās-
- 15/14: mu kaimīnān segíwuns, wārgu<sup>71</sup> nōwaiţā-
- 16: wuns, per tēmprai perdāwuns, rēdan be ni pīlān
- 17: perdāisan<sup>207</sup> dāwuns, be ka tāns t<sup>o</sup>ūļs prīkān Dēiwas
- 18: paļāipsāns<sup>207</sup> be swājan b<sup>o</sup>ūseņān ast segíwuns.
- 19: Kādan àder kas [s'an] ni aupālai tīt pabren-
- 20: dīnts sen stawīdan àder mūisesān grīkāns<sup>208</sup>,
- 21: stās ni tūri zūrgaut àder tāļs grīkāns laukīt ā-
- 22/23: der ermīrit, be sēn stu<sup>209</sup> tikīnt lailīsān èze
- 23/22: grikaúsnaī, šļāits engērdāus aī-
- 24: nan àder dwāi, kawīdāns t<sup>o</sup>ū wāisei. Títat: En-
- 25/27: šļaitiskan pazīna as, kāi as aīnān rēizān àsma kļantí-
- 26: wuns àder ainawārst nikānksts sen wīrdāns b<sup>o</sup>ū-
- 27/25: wuns, ainawārst stan perteníwuns, etc. Be
- 28: tīt seīsei (pańzdau) sūit<sup>210</sup>.

<sup>204</sup> *walnennint* was incorrectly derived from a pronominalized adjective in the accusative: *walnennien* III 35<sub>4</sub>.

<sup>205</sup> 3 pers. *billi* cannot be identified with *billal billē*, ftn. 48, but is a parallel verb with the suf. *-ij(a) < \*bilija = (turr)i*, ftn. 13.

<sup>206</sup> *En schlāitiskai* and *en schlāitiskan* are parallel adverbs.

<sup>207</sup> *perdāis-* = *perdās-* III 33<sub>10</sub> is a hypercorrection due to alternation *āi / ā > ai / a*, cf. *palāipsāns* vs. *pallapsaey* I 5, ftn. 36.

<sup>208</sup> Original Pr. *sen* + dat. was supported by German, however dat. *grīkamāns* should have arisen in such a case.

<sup>209</sup> *ainan* being a calque, an ambiguity of *sen stesmu lailīsan* should be avoided. For *sen stu* cf. *stu* 105<sub>13</sub> and *sēnku* 113<sub>12</sub>.

<sup>210</sup> This is a real meaning of German *lasse es genug sein* III 68<sub>25/26</sub>.

Weyßest du aber gar keine (welches doch nicht  
wol soltmöglich sein) So sage auch keine in sonder  
heyt / Sondern nim die vergebung auff die gemeine  
Beicht / so du für Gott thust gegen dem Beichtiger.

Darauff soll der Beichtiger  
sagen.

GOTT sey dir gnedig / vnnnd stercke deinen  
Glauben / AMEN.

Weiter.

Gleubest du auch das meine Vergebung Got-  
tes Vergebung sey?

O lieber Herr.

Darauff spreche er.

Wie du gleubest / So geschehe dir. Vnnnd ich  
auff dem befehl vnser Herr Ihesu Christi / Verge-  
be dir deine sünde / Im namen des Vatters / vnd des  
Sons / vnd des heyligen Geysts / Amen.

Gehe hin im Friede.

Waiste

Waiffe tu abber postippan niainan ( Kawibs  
ni labbai musingin massi bouton ) Tit gerdaus dijs  
gi niainan schlaitiskai / Schlait imais stan etwerp  
sennien nostan perōnin gritausnan / Kawibdan tou  
pirsban Deiwan seggēsei priki stessemu Klausiwes  
niki.

Nostan turri stas Klausis-  
winks billitwei.

Deiwo seisci tebbei Gritenikan etnigwings bhe  
spartina twaian druwien / Amen.

Lals.

Druwēse tu diji kai maia etwerp-  
sna / Deiwas etwerpsna aske

Ettrais.

Ga mijls Rikis.

Nostan billitans.

Kāigi tou druwēse / tit audasei tebbei / Bhe as  
is polaipinsnan nouson Rikis Jesu Christi etwerpe  
tebbei twaians gritans / en Ennen steise Kawas/  
bhe steise Sqūnas bke steise Swintan Noseilin/  
Amen.

Deis preipaus en Dackan.

Welche

### III 71

- 1:** Waisse tu adder postippan niainan (kawids
- 2:** ni labbai musīngin massi bouton) Tīt gerdaus dij=
- 3:** gi niainan schlāitiskai / Schlāit imais stan etwerp[-]
- 4:** sennien nostan perōnin grikausnan / kawijdan tou
- 5:** pirsdan Deiwan seggēsei prīki stessemu Klausīwe=
- 6:** niki.
- 7:** Nostan turri stas Klausī=
- 8:** winks billītwei.
- 9:** Deiws seisei tebbei Grīkenikan etnijwings bhe
- 10:** spartina twaian druwien / Amen.
- 11:** Tāls.
- 12:** Druwēse tu dīgi kai maia etwerp=
- 13:** sna / Deiwas etwerpsna ast?
- 14:** Ettrais.
- 15:** Ja mijls Rikijs.
- 16:** Nostan billi tans.
- 17:** Kāigi tou druwēse / tīt audasei tebbei / Bhe as
- 18:** is polaipīnsnan noūson Rikijs Jesu Christi etwerpe
- 19:** tebbei twaians grīkans / en Emnen steise Tawas /
- 20:** bhe steise Soūnas bke steise Swintan Noseilin /
- 21:** Amen.
- 22:** Jeis preipaus en Packan.

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*I (if) thou knowest however completely not a one (which 2 not well possible may be) So tell al- 3 so no one separately, But take that forgive 4 ness from that collective confession, which thou 5 before God dost before that Confess- 6 or. 7 Then must that Confess- 8 or say. 9 God be to Thee sinner merciful and 10 (He) strengtheth thy faith. Amen. 11 Further. 12 Believest thou also that my forgive- 13 ness, is God's forgiveness? 14 Answer. 15 Yea dear Lord. 16 Then he speaketh. 17 As thou believest, so let it happen to thee, And I 18 by order of our Lord Jesus Christ forgive 19 thee thy sins, in (the) Name of the Father, 20 and the Son and the Holy Ghost. 21 Amen. 22 Go away with Peace.*

### III 71

- 1: Waisei<sup>211</sup> tu àder pastipan niaínan (ka<sup>212</sup>
- 2: ni ļābai muzīngin mazi b<sup>o</sup>ūtun), tít gērdaus dī-
- 3: gi niaínan šļāitiskai, šļait īmais etwērp-
- 4: seņan nō perōninskan<sup>443</sup> grikaúsnan, kawídan t<sup>o</sup>ú
- 5: pīřzda Dēiwan<sup>17</sup> segēsei prīki kļausíwe-
- 6: nikan<sup>213</sup>.
- 7: Pańzdau<sup>214</sup> tūri stas kļausí-
- 8: weniks bilítwei.
- 9: Dēiws<sup>17</sup> seisei tēbei grīkenikan<sup>215</sup> etníwings be
- 10: spàrtina<sup>17</sup> twàjan drūwian. Āmen.
- 11: Tāļs.
- 12: Druwēse<sup>36</sup> tu dīgi, kāi majā etwerp-
- 13: snā ast Dēiwas<sup>17</sup> etwerpsnā<sup>165?</sup>
- 14: Etrāis.
- 15: Jā, mīļs Rikīs.
- 16: Pańzdau<sup>214</sup> bili<sup>205</sup> tāns.
- 17: Kāigi t<sup>o</sup>ú druwēse, tít audāsei tēbei, be às
- 18: iz palaipīnsnan n<sup>o</sup>úsun Rikījas Jesu Christi etwērpia
- 19: tēbei twàjans grīkans, en Ēmņan<sup>17</sup> stēse Táwas,
- 20: be S<sup>o</sup>únas be Swintas<sup>17</sup> Nōseilin<sup>216</sup>,
- 21: Āmen.
- 22: Jeis prēipaus en pàkan.

<sup>211</sup> 2 sg. id. (*wais*)se = 2 sg. id. (*wai*)sei < \*waid-sei is a sample of the alternation *ei* / *e*, cf. fn. 186.

<sup>212</sup> *kawids* is a calque and erroneous translation of Germ. n. *welche*s as masculine, instead of Pr. n. *ka*.

<sup>213</sup> *-(k)i*, instead of acc. *-an* is more likely an automatic repetition of previous (*prīk*)i than a dative *i*-stem inflection, in spite of PEŽ II 213. On the other hand, dat. sg. masc. *stesmu prēisiki* III 117<sub>11</sub> maybe points to parallel *C*-stem model of (substantives with) the suf. *-ik*.

<sup>214</sup> *Nostan* calques Germ. *Darauff* ‘after that’ = *pansdau*, cf. 83<sub>12</sub> ‘Darnach’.

<sup>215</sup> Comparison with cases of the absence of *casus generalis* (cf. a genitive construction further III 71<sub>19-20</sub>) makes a reconstruction of dat. \**tebbej grīkeniku* more plausible here.

<sup>216</sup> Samlandian *casus generalis* seems to be more expectable here: \**en emnen stesse Tāwan be Soūnan be Swintan Nōseilin*.



Welche aber grosse beschwerung des Gewissens haben/oder betrübt vnd angefochten sind / die wird ein Beichtuater wol wissen mit mehr Sprüchen zu trösten/vnnd zum Glauben reytzen. Das soll ein gemeine weise der Beicht sein / für die einfeltigen.

# Das Sacrament

Des Altars / Wie ein Haußuater dasselbige seinem Gesinde einfeltigklich fürhalten soll.

Was ist das Sacrament des Altars? Antwort.

Es ist der ware Leib vnd Blut vnfers JEſu Christi/ vnter dem Brode vnnd Wein / Vns Christen zu Essen vnnd zu Trincken vom Christo selbs eingesetzt.

Wo stehet das geschrieben? Antwort.

So schreiben die Heiligen Euangelisten/Mattheus/Marcus/Lucas/vnnd Sanct Paulus.  
Kawibai

Kawidai abder debbitan pobrandisnans stesfe  
 powaisemnen turri/adder auminus adder enkaitis  
 tai ast/stans wirft ans Klauswings labbai waist  
 sen toûls billisnans prei glandint / prei Druwien tis  
 enstwei/Sta turri ter ains aina perônistû enteikû  
 sma steison Grikauſnan boût/perstans Långiseilins  
 gins.

## Stas Sacraments

Eteisei Altari/kaigi ains Butta  
 staws stansubban swaiāsmu  
 seimīnan vkalāngewingi-  
 stān preilaitūt turri.

Ka ast stas Sacraments steise  
 Altars? Ettrais.

Sta ast stas arwis kērmens bhe krawia/Noſ  
 sou Rikijas Jesu Christi/po stesmu geitin bhe wijs  
 nan / Noūmas Cixtiānans prei ist bhe prei pout  
 wei esse Christo sups ensadinton.

Quei Stalle sta Dopeisāton?  
 Ettrais.

Tit peisāi stai Swintai Luangelistai/Matte  
 us/Marcus/Lukas/bhe Swints Paulus.

3 Unser

### III 73

- 1: Kawīdai adder debbikan pobrandisnān stēse
- 2: powaisēmnen turri / adder auminius adder enkaiṭi=
- 3: tai ast / stans wīrst ans Klausīwings labbai waist
- 4: sen toūls billijsnans prei glandint / [vnnd] prei Druwien ti=
- 5: ēnstwei / Sta turri ter ains aina perōnisku enteikū=
- 6: sna steison Grikausnān boūt / pērstans Lāngiseilin=
- 7: gins.
- 8: Stas Sacraments
- 9: Steisei Altari / kaigi ains Butta[-]
- 10: staws stansubban swaiāsmu
- 11: seimīnan vkalāngewingi=
- 12: skān preilaikūt turri.
- 13: Ka ast stas Sacramēnts steise
- 14: Altars? Ettrais.
- 15: Sta ast stas arwis kērmens bhe krawia / Noū[-]
- 16: sou Rikijas Jesu Christi / Po stesmu geitin bhe wij=
- 17: nan / Noūmas Cixtiānans prei īst bhe prei pout=
- 18: wei esse Christo sups ensadinton.
- 19: Quei Stalle sta Popeisāton?
- 20: Ettrais.
- 21: Tit peisāi stai Swintai Euangelistai / Matte=
- 22: us / Marcus / Lukas / bhe Swints Paulus.

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*1 (Those) which however have big burdening of that 2 Conscience, or (are) depressed or exci- 3 ted, those one Confessor becometh well to know 4 at [= to] console with more Sayings, [vnnd not trans- lated!] to attract to Faiih. 5 That should be only single one common or- 6 der of those Confessions, for-those Lightmind- 7 ed 8 The Sacrament 9 Of that Altar, as one House[-]10 father thatself 11 to his family mosteasi- 12 ly hath at [= to] uphold. 13 What is that Sacrament of that 14 Altar? Answer. 15 That is that true body and blood, Of 16 our Lord Jesu Christi, Under that bread and wi- 17 ne, Forus Christians at [= to] eat and at [= to] dr- 18 ink by Christo (him)self established. 19 Where Doeth it stand Written? 20 Answer. 21 So write those Saint Evangelists, Matte- 22 us, Marcus, Lukas, and Saint Paulus.*

### III 73

- 1/2:** Kawídai àder tùri debíkan pawáiseņas pabrandīnsnan<sup>8</sup>,  
**2/1,3:** ast auminíwus<sup>147</sup> ańga enkaití-  
**3/2:** tai, stańs kļausíwings wírst ļàbai waíduns[, kāigi dins]<sup>217</sup>  
**4:** sen t<sup>o</sup>úls bilísnans glandīnt [be] prei drūw<sup>i</sup>an tēns-  
**5:** twei. Sta tùri b<sup>o</sup>út ter ainā perónisku<sup>36, 71</sup> enteikú-  
**6:** sna stēses<sup>218</sup> grikaúsnan, pēr stans ļāngiseilin-  
**7:** gins.  
**8:** Sakramēnts  
**9:** stēse Aļtārin<sup>219</sup>, kāigi butas-  
**10/12:** táws tùri din swajāsmu<sup>14</sup>  
**11:** seimínan ukaļāngewingis-  
**12/11:** kai ļaikút.  
**13:** Ka ast Sakramēnts stēse  
**14:** Aļtāran<sup>219?</sup> Etrāis.  
**15-17:** Sta ast, pa gēitei<sup>17</sup> be wínu<sup>220</sup>, n<sup>o</sup>úsun Rikìjas Jesu Christi  
afwis kērmens be kraujā<sup>8</sup>,  
**17/16:** n<sup>o</sup>úmas<sup>199</sup> krikstānans<sup>135</sup> íst be p<sup>o</sup>út-  
**18:** wei èze sùpsmu<sup>221</sup> Christo ensadīntan.  
**19:** Kweí stalē sta papeisātan?  
**20:** Etrāis.  
**21:** Tít peisāi swìntai ewangelìstai, Mate-  
**22:** us, Marcus, Lukas, be Swìnts Paulus<sup>222</sup>.

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<sup>217</sup> \*wírst waiduns corresponds to fut. *wird wissen*; \*kāigi dins (= stans) better interprets the sense.

<sup>218</sup> A use of gen. pl. *steison* shows confusion of forms. This is why pl. *-ei-* appears in singular, ftn. 174.

<sup>219</sup> *Altari* is an eccl. Latin nom. neuter adopted as a Pr. *ē-*stem. Nom.m. *Altars* comes from German.

<sup>220</sup> *Po* ‘vnter, under (the shape of)’ is used here correctly with dative, cf. *po tenesmu giwīt* III 43<sup>20-21</sup>.

<sup>221</sup> Occasional, but essential, use of Pr. *esse* + dat. in the meaning of Germ. *von* + dat. (‘by, from’)(cf. here and 93<sub>1</sub>, as well as 105<sub>16</sub> etc.), but *esse* + acc. in the meaning of *über* + acc. (‘about’) (cf. 37<sub>8,9</sub> etc.), reveals an original Prussian distribution.

<sup>222</sup> Latin for Pr. \**Matējs* > abbreviated \**Matō* (cf. *Matto*, Trautmann APN 56), Semb. \**Mattis*, \**Matta*, *Marks* (III 111<sub>19</sub>), \**Lūks*, *Pāuli* (nom. 63<sub>3,23</sub>, 103<sub>5</sub>, not Latin gen.!) < \**Pāulē*.

Unser H E R R Ihesus Christus / Inn der  
Nacht da er verrathen ward / Nam er das Brodt/  
dancket / vnd brach's / vnd gabs seinen Jüngern  
vnd sprach / Nemet hin / Eßet / das ist mein Leib/  
der für euch gegeben wude / Solchs thut zu meinem  
gedechtnus.

Deßelligen gleichen nam Er auch den Kelch/  
nach dem Aientmal / dancket / vnd gab ihn den vnd  
sprach / Nemet hin / vnd trincket alle darauf / Dieser  
Kelch ist das Neue Testament inn meinem Blut/  
Das für euch vergossen wude / zur vergebunge der  
Sünden / Solchs thut so offte ihis trincket / zu mei-  
nem gedechtnus.

Was nützet denn solch Eßen  
vnd Trinken? Antwort.

Das zeugen vns diese wort / Für euch gegeben/  
Vnd vergossen / zur vergabung der Sünden / Nem-  
lich / das vns im Sacrament vergabung der Sün-  
den / Leben vnd Seligkeyt durch solches wort ge-  
geben wude / Denn wo Vergabung der Sünden ist /  
da ist auch Leben vnd Seligkeyt.

Wie kan leiblich Eßen vnd Trin-  
cken solche grosse ding thun?

Antwort.

Wolffson

Noßson Xitjes Jesus Christus / enßan Nact-  
 tien / taden tans prawilts postai / imma tans stan-  
 geitin dintauts bhe limauts / bhe dai swaimans /  
 maldaisimans / bhe billäts / immaici stwen / ideiti /  
 sta ast mais kermens / kas përwans dāts wirst / Sta-  
 widan seggitei prei maian pominißan.

Steßmu empolügu immats diigi stan Xeltin  
 pobitas idin / Dintauts / bhe dai stan steimans bhe  
 billäts / Immaici stwen / bhe poiciti wissai ißteßmu /  
 Schis telts ast stas nauns Testaments en maian  
 krawian / kas perwans pralieiton wirst / prei etwers  
 psennien steison grißan / Stawidan seggitei prei  
 maian pominißan.

Ra ast enterpen stawids idis  
 bhe pouis? Utrais?

Sta waidinma noßmans schai wirbai / përs-  
 wans dāton bhe prolieiton prei etwerpsenninn stei-  
 son grißan / Ißprectingi / Kai noßmas en Sacra-  
 menten etwerpsnā steison grißan / gißwan bhe Dei-  
 wutistai prastawidans wirdans dāts wirst / Beggi  
 quei etwerpsnā steison grißan ast / stwi ast diigi gi-  
 wei bhe Deiwutistai.

Räigi massi Bërmenistai idai bhe  
 pouiton / stawidan debitan astin  
 seggit? Utrais.

3 ij Essen



### III 75

- 1: Noūson Rikijs Jesus Christus / ēnstan Nack=
- 2: tien / kaden tans prawilts postāi / imma tans stan=
- 3: geitin dīnkauts bhe limauts / bhe dai swaimans /
- 4: maldaisimans / bhe billāts / immaiti stwen / īdeiti /
- 5: sta ast mais kērmens / kas pērwans dāts wīrst / Sta=
- 6: wīdan seggītei prei maian pominisan.
- 7: Stesmu empoliĵu immats dijgi stan Kelkin
- 8: pobītas īdīn / Dinkauts / bhe dai stan steimans bhe
- 9: billāts / Jmaiti stwen / bhe poieiti wissai isstesmu /
- 10: Schis kelks ast stas nauns Testaments en maian
- 11: krawian / kas perwans pralieiton wīrst / prei etwer=
- 12: psennien stēison griĵkan / Stawīdan seggītei prei
- 13: maian pominīsnan.
- 14: Ka ast enterpen stawīds īdis
- 15: bhe poūis? Ettrais?
- 16: Sta waidinna noūmans schai wirdai / Pēr=
- 17: wans dāton bhe prolieiton prei etwerpsenninn stēi=
- 18: son grikan / Jssprettingi / kai noūmas en Sacra=
- 19: menten etwerpsnā steison grikan / giĵwan bhe Dei=
- 20: wutiskai prastawīdāns wirdāns dāts wīrst / Beggi
- 21: quei etwerpsnā steison grikan ast / stwi ast dijgi gi=
- 22: wei bhe Deiwūtisku.
- 23: Kāigi massi Kērmeniskai īdai bhe
- 24: poūton / stawīdan debīkan astin
- 25: seggīt? Ettrais.

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*1 Our Lord Jesus Christus, in that Ni- 2 ght, when he was betrayed, taketh that 3 bread (, is said having) thanked and broken, and gave to his, 4 disciples, and (is said having) said: take there, eat, 5 it is my body, which is given for you, That 6 way do at my remembrance. 7 To that likewise he (is said) taking also that Cup 8 after evening meal, (having) Thanked and gave that to those and 9 said: Take there, and drink all from that, 10 This cup is the new Testament in my 11 blood, which for you is shed, at for- 12 giveness of those sins, That way do at 13 my remembrance. 14 What is useful such meal 15 and drinking? Answer? 16 These words show us it: For 17 you given and shed at forgiveness of 18 those sins. Reasonable, that to us in Sacra- 19 ment forgiveness of those sins, life and Blessed- 20 ness is given through such words. Because 21 where forgiveness of those sins is, there is also li- 22 fe and Blessedness. 23 How can Bodily meal and 24 to drink, such great thing 25 do? Answer.*



### III 75

- 1: N<sup>o</sup>ūsun Rikīs Jesus Christus, ėn stan nāk-
- 2: ŗan, kàdan tãns prawĩłs pastãi, ìma<sup>223</sup>
- 3: gèitin, dĩnkauts be límuts<sup>224</sup>, be dãi swãimans
- 4: maldaisimans, be biļĩts<sup>223</sup>: ìmaiti, ídeiti,
- 5: stà ast mãis ķermens, kas pěr wans pastãi dãtan<sup>225</sup>. Sta-
- 6: wĩdan segĩtei<sup>226</sup> prēi màjan paminĩsnan.
- 7: Stèsmu empalĩgu ìmats<sup>223</sup> dĩgi ķēlkin<sup>227</sup>
- 8: pa bĩtas ídin, dĩnkauts, be dãi stan tenēimans<sup>228</sup> be
- 9: biļĩts: ìmaiti be pũjaiti wisãi istèsmu,
- 10: Šis ķēlks<sup>227</sup> ast Nãuns<sup>179</sup> Testamēnts<sup>229</sup> ėn mājai
- 11: krãujan<sup>230</sup>, kas pěr wans pastãi praleĩtan prei etwērp-
- 12: seņan stēisun grĩkan. Stawĩdan segĩtei<sup>226</sup> prei
- 13: màjan paminĩsnan.
- 14: Ka ast ėnterpan stawĩds ídis
- 15: be p<sup>o</sup>ũwis? Etrãis.
- 16: Sta waidĩna n<sup>o</sup>ũmans šãi wirdãi: Pěr
- 17: wans dãtan be praleĩtan prei etwērpseņan stēi-
- 18: sun grĩkan. Isprelĩngi, kãi en Sakramēnti<sup>231</sup> pra stawĩdans wĩrdans
- 19/18: n<sup>o</sup>ũmas pastãi dãtan etwerpsnã stēisun grĩkan, gĩwan be dei-
- 20/18: wũtiskai, bēgi
- 21: Kwēi ast grĩkan etwerpsnã<sup>8</sup>, stwi ast dĩgi gi-
- 22: wēi<sup>232</sup> be deiwũtisku.
- 23: Kãigi mazi ķermeniskai ídis<sup>233</sup> be
- 24: p<sup>o</sup>ũwis<sup>234</sup> stawĩdan debĩkan àstin
- 25: segĩt? Etrãis.

<sup>223</sup> *ima, immats* are innovative preterit forms coinciding with the present form as in other Samlandian thematic root verbs, or such suffixed verbs as *billā(-ts)* = *bilāi* < 1 sg.=3 ps.=3 pt. \**-āja* < \**-ājā*. The form *billāts* = \**bilāts* is not any pc. pt. pass. \**bilāts* (there is no such verb, but \**bilē-* only, cf. ftn. 48) but an innovative relative mood form 3 pers. *bilā* + *-ts*. Cf. ftn. 81 in Comments to Cat. I, II 13.

<sup>224</sup> *au* in *lĩmats* was automatically typed instead of *u* in repetition of the ending of previous *dĩnkauts*.

<sup>225</sup> *dãts wĩrst* got here from earlier translations made under the influence of *werden*-passive, cf. Cat. I, II.

<sup>226</sup> Ip. 2 pl. *seggĩtei* 75<sub>6,12</sub>, *billĩtei* 131<sub>13</sub> look like a hypercorrection of \**[seg]ē(i)ti* 93<sub>15</sub> < \**[seg]ējaitē* under the diphthongization of *ĩ* > *ē*.

<sup>227</sup> This new borrowing of Germ. *Kelch* seems to be used as an *i*-stem in spite of *a*-stem *kelkan* I, II 13.

<sup>228</sup> *steimans* ‘to those’ instead of *tennēimans* ‘to them’ due to calquing of Germ. *den*.

<sup>229</sup> Such replacement of a more correct n. *Testamentan* I 13<sub>18</sub> points to weakness of neuter in Samlandian.

<sup>230</sup> For a correct locative (dative) form cf. *en mayiev kryuwiew* II 13<sub>18</sub>.

<sup>231</sup> A consonant / *i*-stem dat./loc. sg. form restored having in mind *prēisiki* III 117<sub>11</sub>.

<sup>232</sup> *giwēi* (cf. Latv. oxyt. *dzīve*) is a sample of alternation *-ē/-ēi* > *-e/-ei* generalized from suffixed verbs, ftn. 48.

<sup>233</sup> The same *ĩdis* as in 75<sub>14</sub>, mistyped in repetition of previous *-ai* (maybe femininized due to alternation *-a/-ai*).

Essen vnnb Trincken thuts freilich nicht / sondern die Wort / so da stehen / Für euch gegeben vnd vergossen zur vergebung der Sünden.

Welche Wort sind neben dem leiblichen Essen vnnb Trincken / als das Hauptstück im Sacrament Vnd wer denselbigen Wortten gleubet / der hat was sie sagen / vnd wie sie lauten / Nämlich / Vergabung der Sünden.

Wer empfehet denn solch Sacrament Würdiglich?  
Antwort.

Fasten vnd Leiblich sich bereyten / ist wol eine feine eusserliche zucht. Aber der ist recht würdig vnd wol geschickt / Werden Glauben hat an diese Wort Für euch gegeben / Vnnb vergossen / zur vergabunge der Sünden / Wer aber diesen Wortten nicht Gleubet / oder zweyffelt / der ist vnwürdig vnnb vngeschickt / Denn das Wort ( Für Euch ) fordert eitel Glaubige hertzen.

Wie ein Hausvater  
sein Gesinde sol lehren / Morgens  
vnd Abends sich Segnen.

Ja

Ist bhe poūton stan arwistai ni segge / schlāt  
 stai wirdai / ka stwistallē / prēiwans podaton bhe  
 Proleiton / prei ctwerpsennien / steison grīkan.

Kawidai wirdai ast / sirsau stesinn kērmennē  
 stan istai bhe poūton / kāigi stas Galwasdelliks en  
 Sacramenten / Bhe kas stesnu wirdan druwē / tans  
 turri kan stai billē / bhe kāigi stai kalzā / Isspresenni  
 en / Ctwerpsennien stēsfai Grīkan.

**Kas pogam̄ai stawīdan Sacra-  
 mentan Wertwings? Vttrais.**

Pastauton / bhe kērmennē stan sien pogattas  
 wint ast aina kanyta iswinadu kanytinsina / Adder  
 stas ast tickars wertings bhe labbai pogattawints  
 kas stan Drūwien turri en schans Wirdans pēr-  
 wans podāton bhe Proleiton / prei ctwerpsennien  
 steisons grīkans / kas adder steimans wirdans ni  
 Druwē / adder dwigubbū stas ast niwertings bhe ni  
 pogattawints / Beggī stas wirts ( pēr Wans ) wū-  
 kawi wissans druwings siraus-

**Kaigi ains Zuttas Lawos swaian  
 Scim̄inan turri mufunt  
 Angsteina bhe Bitai  
 sien Signāt.**

3 ii Dco

### III 77

- 1: Jst bhe poūton stan arwiskai ni segge / schlāit
- 2: stai wirdai / ka stwi stallē / Prēiwans podaton bhe
- 3: Proleiton / prei etwerpsennien / steison grīkan.
- 4: Kawīdai wirdai ast / sirsdau stesmn kērmeneni[-]
- 5: skan īstai bhe poūton / kāigi stas Galwasdellīks en
- 6: Sacramenten / Bhe kas stesmu wirdan druwe / tans
- 7: turri kan stai billē / bhe kāigi stai kaltzā / Jsspresenni[-]
- 8: en / Etwerpsennien stēisai Grīkan.
- 9: Kas pogaunai stawīdan Sacra=
- 10: mentan Wertīwings? Ettrais.
- 11: Pastauton / bhe kērmeneniskan sien pogatta=
- 12: wint ast aina kanxta iswinadu kanxtinsna / Adder
- 13: stas ast tickars wertīngs bhe labbai pogattawints
- 14: kas stan Drūwien turi en schans Wirdans Pēr=
- 15: wans podāton bhe Prolieiton / prei etwerpsennien
- 16: steisons grīkans / kas adder steīmans wirdans ni
- 17: Druwē / adder dwigubbū stas ast niwertīngs bhe ni=
- 18: pogattawints / Beggi stas wirts (Pēr Wans) wū=
- 19: kawi wissans druwīngins sirans=
- 20: Kaigi ains Buttas Taws swaian
- 21: Seimīnan turi mukint
- 22: Angsteina bhe Bītai
- 23: sien Signāt.

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*1 To eat and to drink that (thing) really do not do, but 2 those words, what there stand, For you given and 3 Shed, at forgiveness, of those sins. 4 Which words are, amid those car- 5 nal meal and to drink, as that Headthing in 6 Sacrament. And who in that word believeth, he 7 has what those say, and how those sound, Understand- 8 ing, Forgiveness of those Sins. 9 Who receives such Sacra 10 ment worthy? Answer. 11 To fast, and carnal oneself to pre- 12 pare is onedecent fromwithout savoir-faire, But 13 that is correct worthy and well prepared 14 who the Faith has in these Words For 15 you given and Shed, at forgiveness 16 of those sins; who nevertheless those words doeth not 17 Believe, but doubteth that is unworthy and not- 18 prepared, Because that word (For You) c- 19 alls all faithful hearts - 20 How one House Father his 21 Household hath to teach 22 Morning and in the Evening 23 oneself To bless.*

### III 77

- 1:** Ídis be p<sup>o</sup>úwis<sup>234</sup> stan afwiskai ni segē, šlāit  
**2:** wirdāi, ka stwi stalē: Pēr wans padātan be  
**3:** praleiton, prei etwērpseṇan stēisun grīkan,  
**4:** kawīdai (wirdāi) ast sīrzdau kērmēnenis-  
**5:** kasmu ídin be p<sup>o</sup>úwin, kāigi gaļwasdelíks en  
**6:** Sakramēnti<sup>231</sup>. Be kas stēimans wīrdans druwē, tāns  
**7:** tūri, kan stāi bilē be kāigi stāi kaļsā: isspretīn-  
**8:** gi, Etwērpseṇan stēisun grīkan.  
**9:** Kas pagaúna<sup>235</sup> stawīdan Sakra-  
**10:** mēntan wertīwingi<sup>236</sup>? Etrāis.  
**11/12:** Pastaútun, be kērmēneniskai<sup>26,237</sup> pagāta-  
**12/11:** wintun sin<sup>25,8</sup> ast izwinańdau<sup>238</sup> kánksta kánkstinsna, àder  
**13:** stas ast tūkra<sup>239</sup> wertīngs be ļābai pagātauwints,  
**14:** kas tūri drūwīan ēn šans wīrdans: Pēr  
**15:** wans padātan be praleitan prēi etwērpseṇan  
**16:** stēisun grīkan<sup>240</sup>, kas àder stēimans wīrdans ni  
**17:** druwē, àder dwigubū, stas ast niwertīngs be ni-  
**18:** pagātauwints, bēgi stas wīrds “Pēr wans” wū-  
**19:** kaui<sup>56</sup> wīsans druwīngins sīrans.  
**20:** Kāigi Butastāws swājan  
**21:** Seimīnan tūri mukīnt  
**22/23:** zignātun sin<sup>25,8</sup>  
**23/22:** ankstāinai<sup>186</sup> be bītai.

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<sup>234</sup> A. Will incorrectly translated German names of action (*das*) *Trincken, Essen* as infinitives.

<sup>235</sup> *pagaunai* is not any “-ai optative form”, but a result of alternation -ai /-a, cf. ftn. 36, 186, 207 etc.

<sup>236</sup> Germ. *Wirdiglich* is an adverb (= Pr. aj. n. *wertīwingi*) in this context, not a (Pr.) aj. m. of A. Will.

<sup>237</sup> An adverbialized neuter adjective (*kermenisk*)*an* is not fitting if not in a predicate. Cf. ftn. 363.

<sup>238</sup> Cf. Mažiulis *PEŽ* II 52–53.

<sup>239</sup> Germ. *recht* is an adverb (= Pr. av.), not an adjective in this context. Cf. Mažiulis *PKP* II 162<sup>345</sup>.

<sup>240</sup> A. Will used direct object after a name of action. A correct case restored (cf. Mažiulis *PKP* II 163<sup>347</sup>).

Des Morgens / so du auß dem  
Bette fehest / soltu dich segnen  
mit dem Heiligen Creutz/  
vnnnd sagen.

Das walt GOTT Vatter / Sohn / Heiliger  
Geyst / AMEN.

Darauff kniendt oder stehend den  
Glauben / vnd Vater vnser / Wiltu  
so magst du dis Gebetlein  
darzu sprechen.

Ich dancke dir mein Himlischer Vater / durch  
Jesum Christum / deinen lieben Sohn / das du mich  
diese Nacht für allem schaden vnnnd fahr behütet  
hast. Vnnnd bitte dich / Du wöllest mich diesen tag  
auch behüten / für Sünden vnd allem vbel / Das dir  
alle mein thun vnnnd leben gefalle / Denn ich befehle  
Mich / mein Leib vnnnd Seele / vnnnd alles inn deine  
Hende / Dein heyliger Engel sey mit mir / das der bö-  
se Feindt keine macht an mir finde / Amen.

Vnd als denn mit freuden an dein  
werck gegangen / vnd etwa ein Lied gesun-  
gen / Als die Zehen Gebot / oder was dein andacht  
gibt. Angsta inai



Angstainai / Raden toū is twaiā=  
 smu Eastin etstīai / turri tou tien  
 Signat sen stesma Swintan  
 Ecrīin bhe billit.

Strwi galtse Deius / Taws / Soūus / bhe  
 Swints Noſeilis.

Noſtan poquelbton adder stānntei  
 stan Druwien bhe Tawa Noſon/  
 Gquicu tit massicustan  
 madlikan prēiſtan gerbt.

As binckama tebbeimaiſ Denguckniſſis Taws  
 pra Iesum Christum twaian milan Soūnan/kai tu  
 mien schen Naktin pirschdau wissan stūdan bhe  
 wargan assei potūntuns/Bhe madli tien-Tou quoi  
 tilaiſi mien schan deinan Deigi potūnst puſdau grī  
 kan bhe wissan wargan/kai tebbeiwissa maia segis  
 ſna bhe giwan podingai/Beggi as polaipinna mi  
 en/maian kermenen bhe Doūsin/bhe wissan en twai  
 ans rānkans-twais swints Engels baūſei sen māim  
 kai stas wargs prēiſit's/mi ainan warrin enmien aū  
 pallai/Amen.

Bhe pansdau titet sen weſliſtan/  
 prei twaian Dilan gubas/bhe ainan grimi  
 tan grimons/kāigi / stans Deſſimtons pallaipſans  
 adderka twaiā Seiliſtu dāſt. Des



### III 79

- 1:** Angstainai / Kaden toū is twaiā=
- 2:** smu Lastin etskīσαι / turi tou tien
- 3:** Signat sen stesma Swintan
- 4:** Scrīsin bhe bīllīt.
- 5:** Stwi galbse Deiws / Taws / Soūus / bhe
- 6:** Swints Noseilis.
- 7:** Nostan poquelbton adder stānintei
- 8:** stan Druwien bhe Tawa Nōson /
- 9:** Jquoitu / tīt massi tu schin
- 10:** madlikan prēistan gerbt.
- 11:** As dīnckama tebbei mais Dengnennissis Taws
- 12:** pra Jesum Christum twaian mīlan Soūnan / kai tu
- 13:** mien schen Naktin pirschdau wissan skūdan bhe
- 14:** wargan assei pokūntuns / Bhe madli tien / Tou quoi[-]
- 15:** tīlaisi mien schan deinan Deigi pokūnst pirsdau grī[-]
- 16:** kan bhe wissan wargan / kai tebbei wissa maia segi=
- 17:** sna bhe giwan podingai / Beggi as polaipinna mi=
- 18:** en / maian kermenen bhe Doūsin / bhe wissan en twai[-]
- 19:** ans rānkans / twais swints Engels baūsei sen māim
- 20:** kai stas wargs prēisiks / ni ainan warrin ēnmien aū=
- 21:** pallai / Amen.
- 22:** Bhe pansdau titet sen wesliskan /
- 23:** prei twaian Dīlan gubas / bhe ainan grīmi=
- 24:** kan grīmons / kāigi / stans Dessimtons pallaipsans
- 25:** adder ka twaiā Seilisku dāst.

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*1 In the morning, 2 When thou from thy, bed standest up, hast thou thee 3 To Bless with that Holy 4 Cross and to speak: 5 Thereby let God help, The Father, The Son, and 6 The Holy Ghost. 7 Upon that knelt or standing 8 that Faith or Our Father. 9 Wilt thou, so canst thou that 10 small prayer to that say: 11 I thank thee my Heavenly Father 12 through Jesum Christum thy dear Son, that thou 13 me this Night before (from) all harm and 14 evil hast protected, And entreat thee, Thou would- 15 st me this day Also protect from sin 16 and all evil, that to thee all my acti- 17 vities and life should be pleasing, Because I entrust me 18 (myself), my body and Soul, and all in thy 19 hands, thy holy Angel be with me 20 lest that evil enemy, (should) any power in me fin- 21 d. Amen. 22 And thereafter thus with cheer, 23 to your work [having] gone, and one songlet sing- 24 ed, as, those Ten commandments 25 or what thy Piety giveth.*

- 1: Angstāinai<sup>241</sup>, kàdan t<sup>o</sup>ú iz twàjai  
 2: ļáztan<sup>242</sup> etskísei, tūri t<sup>o</sup>ú  
 3: zignátun si<sup>243</sup> sen Swintan<sup>17</sup>  
 4: Skrízin be bilít:  
 5: Stwi gaļbsei<sup>244</sup> Dèiws, Táws, S<sup>o</sup>úns, be  
 6: Swints Nóseilis.  
 7: Pañzdau<sup>214</sup> pakwēļptai àder stāninṭai<sup>245</sup>  
 8: stan Drūwian be Táwa N<sup>o</sup>úson.  
 9: Ikwāitu<sup>255</sup>, tít mazi tu šan  
 10: mādlikan prēistan gērbt:  
 11: As dīnkama<sup>246</sup> tēbei māis Dēnginisis<sup>120</sup> Táws  
 12: pra Jesum Christum twàjan mīļan S<sup>o</sup>únun, kāi Tú  
 13: [m'an] šan naktin pīrždau<sup>247</sup> wisan skūdan be  
 14: wārgan àsei pakūntuns, be mādli Ṭan, kwai-  
 15: tīlisei<sup>248</sup> [m'an] šan dēinan d<sup>e</sup>īgi pakūnst pīrždau grī-  
 16: kan be wisan wārgan<sup>17</sup>, kai tēbei wīsā majā segi-  
 17: snā be gīwan padīngļai<sup>249</sup>, bēgi as paļaipina [s'an]<sup>250</sup>,  
 18: mājan kērmēnen be d<sup>o</sup>ūsin, be wisan en twà-  
 19: jans rānkans; twāis swints ēngēļs b<sup>a</sup>ūsei sen maim<sup>382</sup>,  
 20/21: kāi stas wārgs<sup>17</sup> prēisiks niaīnan wārin ni au-  
 21/20: paļai ēn [m'an]. Āmen.  
 22: Be pañzdau tītat sen wēs<sup>e</sup>liskan,  
 23: prei twàjan dīļan gūbuns, be ainuṭtan<sup>251</sup> grīmi-  
 24: kan grīmuns, kāigi, stans Dēsimitan<sup>193</sup> paļāipsans  
 25: àder ka twajā seilisku dāst.

<sup>241</sup> For the sense *early* > *tomorrow* Mažiulis PKP II 163<sup>349</sup>, Polish *rano* seems to be a better example.

<sup>242</sup> For feminine cf. *Lasto* \*[lastō] E 209, 492 'Bette' < \**laz-tā*, PEŽ III 46–47.

<sup>243</sup> *tien* (Siggnat) is Germ. r. *dich* (seggen) 'thyself' = Balt. r. *si* for all persons, cf. *dātunsi* III 65<sup>18</sup>.

<sup>244</sup> 3 pers. -*sei* optative = -*se* because of the alternation -*ei* / -*e*, cf. ftn. 36 etc.

<sup>245</sup> *stānintei* is an adverb from pc. ps. (for -*ni* cf. ftn. 114). For *poquelbtan* cf. ftn. 237 and PEŽ III 314.

<sup>246</sup> *dīnkama* < \**dīnkā-ma* with a thematized new athematic -*m*, cf. *asma(i)* vs. *asmu* < \**as-m-l-ō*, ftn. 201.

<sup>247</sup> *pīrschdau* (4x) seems to be an evidence for Pr. \*[ž] as a positional variant of the phoneme /z/.

<sup>248</sup> *quoitīlāisi* is an incorrect 3 pers. cn. -*lai* + "reflexive" -*si* instead of earlier 2 sg. cn. \*(-*li*)-*sei* (ftn. 197).

<sup>249</sup> Subjunctive needed instead of indicative; -*ai* in *podingai* is not any old optative formant: ftn. 235.

<sup>250</sup> (*polaipinna*) *mien* is Germ. r. *mich* 'myself' = Balt. orthotone *sen* 'self', for all persons, cf. ftn. 243.

<sup>251</sup> *ainan* is a bad translation of *etwa ein* (Lied); for a correction *ainuntan* cf. *ainonts* 'jemands' III 99<sup>11</sup>.

**Des Abends / wenn du zu Bette  
gehest / soltu dich segnen mit dem  
Heiligen Creutz vnd sagen.**

**Das walt GOTT Vatter / Son / vnnb Hey-  
liger Geyst / A M E N.**

**Darauff kniendt oder stehendt den  
Glauben vnd Vater vnser / Wiltu  
so magst du dis Gebetlein  
darzu sprechen.**

**Ich dancke dir mein Himlischer Vatter / durch  
Jesum Christum deinen lieben Sohn / das du mich  
diesen Tag gnedigklich behütet hast / Vnnb bitte  
dich / du wollest mir vergeben alle meine Sünde / wo  
ich vnrecht gethan habe. Vnd mich diese nacht ge-  
nedigklich behüten / Denn ich beselze mich / mein Leib  
vnd Seele / vnd alles inn deine Hande / Dein Heiliger  
Engel sey mit mir / das der böse Feindt keine macht  
an mir finde / Amen.**

**Vnnb als dein flugs vnnb  
frölich geschlaffen.**

**Käigi**

Bitai kaden tu prei lastan eisei  
 turei toū tien Signat sen  
 stesmu Swintan Scrij-  
 sien bhe billit.

Stwi Galbsai Deins Tāws bhe Soūns bhe  
 Swints Noſeilis.

Noſtan poquelhton adder stāninti  
 stan Druwien bhe Lawe Noſon  
 Gquoi tu / tīt maſſi ton schin  
 madlikan preiſtan gerbt.

As Dinkama tebbei mais Dengenennis Tāws  
 pra Ihesum Christum twaianniſlan Saunan kai  
 tou mienſchan Deinan Etniwingiſtu aſſei poſūns  
 tons/bhe madlicien/toſi quoitilaſi mennei etwict  
 wiſſans maians griſans / quei as niticſran ſeggi-  
 uns aſmai/Bhe mien ſchen naſctin etniwingiſkai  
 popetūt/ Seggi as polaipinna mien / maians Rē-  
 mnen bhe Daūſin/bhe wiſſan en twaians rāntans/  
 Twais Swints Engels baūſei ſen maim / kai ſtas  
 wargs Preiſicſe/ni ainan warrien enmien aupallai.

Bhe pansdauenticſrikai bhe  
 weſſelingi enmigguns.

J wie

### III 81

- 1:** Bītai kaden tu prei lastan ēisei
- 2:** turei toū tien Siggat sen
- 3:** stesmu Swintan Scrij=
- 4:** sien bhe billit.
- 5:** Stwi Galbsai Deiws Tāws bhe Soūns bhe
- 6:** Swints Noseilis.
- 7:** Nostan poquelbton adder stāninti
- 8:** stan Druwien bhe Tawe Nouson
- 9:** Jquoi tu / tīt massi ton schin
- 10:** madlikan prēistan gerbt.
- 11:** As Dīnkama tebbei mais Dengenennis Tāws
- 12:** pra Jhesum Christum twaian mijlan Saunan kai
- 13:** tou mien schan Deinan Etnīwingisku assei pokūn=
- 14:** tons / bhe madli tien / toū quoitīlaisi mennei etwīerpt
- 15:** wissans maians grīkans / quei as nitickran seggī=
- 16:** uns asmai / Bbe mien schen nacktin etnijwingiskai
- 17:** popekūt / Beggi as polaipinna mien / maian Kēr=
- 18:** mnen bhe Daūsin / bhe wissan en twaians rānkans /
- 19:** Twais Swints Engels baūsei sen maim / kai stas
- 20:** wargs Prēisicks / ni ainan warrien ēnmien aupallai.
- 21:** Bhe pansdau entickrikai bhe
- 22:** wesselingi enmigguns.

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*1 In the Evening when thou to bed goest 2 hast thou thy to Bless with 3 that Holy Cr- 4 oss and to speak: 5 Thereby Let God help The Father and The Son and 6 The Holy Ghost. 7 Upon that knelt or standing 8 that Faith and Our Father. 9 Wilt thou, so canst thou that 10 small prayer to that say: 11 I Thank thee my Heavenly Father 12 through Jhesum Christum thy dear Son that 13 thou me this Day Graciously hast protect- 14 ed, and entreat thee, thou wouldst to me forgive 15 all my sins, where I incorrect have 16 done, And of me this night graciously 17 take care, Because I entrust me, my Bo- 18 dy and Soul, and all in thy hands. 19 Thy Holy Angel be with me, lest 20 evil Enemy, (should) no one power in me find. 21 And thereafter straight and 22 joyful fallen asleep.*

- 1: Bītai kàdan tu prei ļāztan ģisei
- 2: turēi<sup>252</sup> t<sup>o</sup>ú zignátun si<sup>243</sup> sen
- 3: Swintan Skrí-
- 4: [z']an<sup>253</sup> be bilít:
- 5: Stwi gaļbsei Dèiws<sup>17</sup> Táws be S<sup>o</sup>úns be
- 6: Swints Nóseilis.
- 7: Nóstan pakwēļptai àder stāninītai<sup>254</sup>
- 8: stan Drūw<sup>i</sup>an be Táwa N<sup>o</sup>úsun.
- 9: Ikwāitu<sup>255</sup>, tít màzi t<sup>o</sup>ú šan
- 10: mādlikan prēistan gērbt:
- 11: As dīnkama<sup>246</sup> tēbei māis Dēnginenis<sup>120</sup> Táws
- 12: pra Jhesum Christum twàjan mīļan S<sup>a</sup>únun, kāi
- 13: t<sup>o</sup>ú [m'an] šan dēinan<sup>17</sup> etnīwingisku<sup>71</sup> àsei pakūn-
- 14: tuns, be mādli [t'an], t<sup>o</sup>ú kwaitīlisei<sup>248</sup> mēnei etwērpt
- 15/16: wīsans mājans grīkans, Kwēi as nitīkrai àsma<sup>201</sup> segī-
- 16/15: wuns<sup>8</sup>, be [m'an] šan<sup>256</sup> nàktin etnīwingiskai
- 17: papekūt, bēgi as paļaipīna [s'an], mājān kēr-
- 18: m'enen be d<sup>a</sup>ūšin, be wīsan en twàjans rānkans,
- 19: Twāis swints ēngeļs b<sup>a</sup>ūsei sen mām<sup>382</sup>, kāi stas
- 20: wārgs prēisiks niaīnan wārin ni aupālai ēn [m'an].
- 21: Be panzdau entīkriskai be
- 22: wēselingi enmīgus.

<sup>252</sup> See ftn. 12. The ending (*tur*)ei is a variant of (*druw*)e < \*-ē(i) < \*-ēja, cf. ftn. 36, 48, 232.

<sup>253</sup> *Scrijsien* \*[skrīz'an] is an old accusative of the *ja*-stem \*skrīzīs, not only a sample of automatic merge of palatal accusative endings in variants with open e, i.e. -sien \*[z'an] = \*[z'en] or \*[s'an] = \*[s'en], which reflect a positional palatalizing of z, s before front vowels. Because of the fact of š < \*sja in the same ending (*schan deinan* III 53<sub>2</sub>, cf. further ftn. 256), one cannot assume older palatalized \*zja > \*ž having already disappeared due to the said merge of palatal endings in Samlandian. Such case as 3 pers. ps. *līse* \*[līz'a] III 107<sub>3</sub> < \*līzja with a usual palatalization of z' instead of expected ž < \*zja, shows that Samlandian avoided the phoneme /ž/ for some reason. For the sound [ž] see also ftn. 247.

<sup>254</sup> *stāninti* is an improperly used adverbialized form of the neuter participle, cf. ftn. 237.

<sup>255</sup> *Jquoitu*, *Jquoi tu* < *ik kvāi tū*.

<sup>256</sup> A spelling *schen* shows that (differently from Latvian with the process \*sja > ša being historic only) š was palatal in Samlandian, so that the process \*sja > ša was a living one there.

**Wie ein Haußvater**  
 sein Gesinde sol leren das Bene-  
 dicite vnd Grattias sprechen.

Die Kinder vnd Gesinde sollen  
 mit gefalten henden / vnd züch-  
 tig für den Tisch treten /  
 vnd sprechen.

Alle Augen warten auff dich / Herr / vnd du gibst  
 ihnen ire Speise zu seiner zeit. Du thust deine hande  
 auff / vnd settigst alles was lebet mit wolgefallen.

**Darnach das Vater vnser / vnd**  
 diß folgende Gebet.

Herr Gott himlischer Vatter / segne vns vnd  
 diese deine Gaben / die wir von deiner milden Güte  
 zu vns nemen / Durch Jesum Christum vnsern  
 Herrn / Amen.

Also auch nach dem essen / sollen sie  
 gleicher weise thun / züchtig /  
 vnd mit gefalten hen-  
 den sprechen.

**Alig**



**Rāigi ains Buttas Taws Swai  
an Seimīnan turrimukint stan  
Benedicite bhe Gratiās gerbt.**

**Stai malnijtai bhe Seimīns tur  
ri sen senditmai rāntān bhe  
fānrtai/pirschdau stan stal-  
lan trapt bhe billit.**

Wissas Aetis giēdi notien Rikije/bhe tu dāse  
stāmans / cennēison landan / prei swaian terdan/  
Toū etwēre twaian rāntan/bhe sātumei wissan ka  
stwi giwe sen labbapodingausnan.

**Dansdau stan Tawa nouson bhe  
schan rīpintinton madlin.**

O Deuwe Rikije Dengnennis Taws/Signāts  
mans bhe schiens twaians Dāians / Parvidans mes  
esse twaian dēigipān labban prei mans imminai  
Pra Iesum Christum nouson Rikjan/Amen.

**Lit diigi pōidin turri Stai aīna-  
widistufiggit fānrtai sen senditans  
rāntans stallit bhe billitwei.**

**I ā Daudeit**

### III 83

- 1: Kāigi ains Buttas Taws Swai[-]
- 2: an Seimīnan turri mukint stan
- 3: Benedicite bhe Gratias gerbt.
- 4: Stai malnijikai / bhe Seimīns tur[-]
- 5: ri sen senditmai rānkān bhe
- 6: kanxtei / pirschdau stan stal=
- 7: lan trapt bhe billit.
- 8: Wissas Ackis giēidi notien Rikijs / bhe tu dāse
- 9: stēimans / tennēison landan / prei swaian kerdan /
- 10: Toū etwēre twaian rānkan / bhe sātuinei wissan ka
- 11: stwi giwe sen labbapodingausnan.
- 12: Pansdau stan Tawa noūson bhe
- 13: schan rīpintinton madlin.
- 14: O Deiwe Rikijs Dengnennis Taws / Signāts
- 15: mans bhe schiens twaians Dāians / kawīdans mes
- 16: esse twaian dēigiskan labban prei mans immimai
- 17: Pra Jesum Chtistum nouson Rikijan / Amen.
- 18: Tit dijgi po idin turri Stai aina=
- 19: widisku siggit / kānxtai sen senditans
- 20: rānkans stallit bhe billitwei.

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*1 How one House Father His 2 Household hath to teach that 3 Benedicite and Gratias to say. 4 Those children, and Household ha- 5 ve with folded hand and 6 decently, before that tab- 7 le to step and speak: 8 All Eyes wait for thee Lord, and thou givest 9 to those, their food, at its time, 10 Thou openst thy hand, and satisfiest all what 11 here liveth with benevolence. 12 Thereafter that our Father and 13 this following prayer. 14 Oh God Lord Heavenly Father, Bless 15 us and these thy Gifts, which we 16 from thy generous kindness to us take 17 Through Jesum Christum our Lord. Amen. 18 So also after meal have Those in the 19 same way to do, decently with folded 20 hands to stand and speak:*

- 1: Kāigi bûtastāws swà-
- 2: jan seimīnan tūri mukīnt
- 3: Benedicite be Gratias gērbt.
- 4: Maļnīkai be seimīns tū-
- 5: ri sen sendītīmans rānkans<sup>257</sup> be
- 6: kānkstai pirždau<sup>247</sup> stà-
- 7: ļan trāpt be bilīt:
- 8: Wīsas ākis gēidi<sup>258</sup> nō [t'an], Rikīs, be tu dāsei
- 9: stēimans tenčisan ļāndan prei swàjan kērdan,
- 10: Tōú etwēra<sup>259</sup> twàjan rānkan be sātwinei<sup>260</sup> wīsan, ka
- 11: stwi giwē, sen ļābapadīngausnan<sup>261</sup>.
- 12: Pañzdau stan Tāwa Nōūson be
- 13: šan rīpintiņan<sup>262</sup> mādlin<sup>113</sup>.
- 14: O Dēiwe<sup>202</sup> Rikīs Dēng'nenis Tāws, zignāis
- 15: mans be šans twàjans dājans, kawīdans mes
- 16: èze twajāsmu<sup>81</sup> dēigiskan ļāban prēi [s'an]<sup>263</sup> īmimai.
- 17: Pra Jesum Christum nōūson Rikījan, Āmen.
- 18: Tīt dīgi pa īdin tūri tenči<sup>264</sup> aina-
- 19: wīdisku<sup>71</sup> segīt, kānkstai sen sendītans
- 20: rānkans stalīt be bilītwei:

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<sup>257</sup> *sen senditmai* (\**senditimai*, PEŽ IV 99) *rānkān* is a dative construction, but there is an accusative one in 83<sup>19/20</sup>. The use of cases is not a slavish repetition of German in all instances of translation. As V. Mažiulis has noticed, a tendency to broaden the use of accusative forms seems to have been natural in Samlandian of the Catechisms. The reason was possibly in specifying cases by pronominal artoids (*stas*), once the “general case” form (acc. sg. = gen. pl.) had appeared – ftn. 51.

<sup>258</sup> *īa*-stem verbs show similar tendency of merger of palatal endings, as in palatal accusatives: *etwēre*, *līse*, *gēide* = -C'a < \*-C\_īa vs. *giēidi*, *pokūnti*, and *etwerpsennien* = *etwerpsennian* vs. *etwerpsennin*.

<sup>259</sup> *etwēre* is really a sample of rendering accent with the sign of “length”. It is a rare sample however.

<sup>260</sup> -ei is a relic of a thematic 2 sg. ending = Lith. -ie(*si*); it was either ousted by athematic (*seggē*)-*sei* matched to 1 sg. (*dīnka*)-*ma*, or merged in -a due to generalizing \*-ā > -a on place of \*-a > -∅.

<sup>261</sup> Psalm 145 : 15–16.

<sup>262</sup> A pronominalized ac.ps.ac.acc.sg. -*ntiņan* (PEŽ IV 29) < historic f. \*-*ntiņanjan*, cf. *rīpintin* III 85<sub>11</sub>.

<sup>263</sup> (*prei*) *mans* is Germ. r. *us* ‘ourselves’ = Balt. orthotone *sen* ‘self’, for all persons, cf. ftn. 250.

<sup>264</sup> In full accordance with the sense (Germ. *sie*) the translation is to be ‘they’, not ‘those’.

Dancket dem Herrn/denn er ist freuntlich/vnd  
seine Güte wehret ewiglich. Der allem Fleisch spei-  
se gibet/Der dem Vihe sein Futter gibet/Den jungen  
Raben die ihn anruffen. Er hat nicht lust an der  
stercke des Rosses/noch gefallen an jemandes Bei-  
nen. Der Herr hat gefallen an denen die in fürchten  
vnd auff seine Güte warten.

Darnach das Vater vnser/Vnd  
diß folgende Gebet.

Wir danken dir Herr Gott Vatter / durch Je-  
sum Christum vnsern Herrn/für alle deine wolthat/  
der du lebest vnd regierest in ewigk eyt/Amen.

Die Haußtafel etli-  
cher Sprüche/für allerley heilige  
Orden vnd Stende/dadurch dieselbigen  
Als durch eygen Lection ihres Amtes  
vnd Diensts zu ermanen.

Den Bischöffen/Vfarhern  
vnd Predigern.  
Dinkauti

Dinkanti stesmu Rikhan/beggteans ast ginner  
 wings/bhe swata labbistu / weraui Enprabustan  
 Las wisnu menschen landen dāst / Las stesmu Pectu  
 swaian pērdin dāst / stēimans malbans Warnins/  
 quai tennen erwackē/Tans niturri podingan en ste  
 ssei spartistu steiseisei ruffas / neggi podingausman  
 no ainontesi kaulan/Stas Rikhs turri podingan en  
 stēimans quoi tennan bia / bhe quai no swaian la  
 bistan gēide.

**Dans dau stau Lawe Trouson bhe  
 schau ripintin madlin.**

Wes Dinkaumaitebbe Rikhs Deiros Laws/  
 pra Jesum Christum / per wissan twaian labbasē  
 gisnān/Las du Girou bhe Rika wie en Prabustan/  
 Amen.

**Stai Buttas La-**  
**pali Delli billisna pra wissans**  
**Swintans Entekūsnans bhe boufenniens**  
 prakawidans stanstubbans/kāigi per ai-  
 nan mukinsnan tennelson perstak  
 lisnas bhe schlusisnas prei  
 postulit.

**Steimans Bistopins Vappans**  
**bhe Predditerins.**

**I iij Lin**

### III 85

- 1:** Dīnkauti stesmu Rikijan / beggi tans ast ginne=
- 2:** wings / bhe swaia labbisku / wēraui Enprābutskan
- 3:** kas wismu mensen landen dāst / kas stesmu Pecku
- 4:** swaian pērdin dāst / stēimans maldans Warnins /
- 5:** quai tennen enwackē / Tans ni turri podīngan en ste=
- 6:** ssei spartisku steiseisei russas / neggi podingausnan
- 7:** no ainontsi kaulan / Stas Rikijš turri podīngan en
- 8:** stēimans quoi tennan bia / bhe quai no swaian la=
- 9:** biskan gēide.
- 10:** Pansdau stan Tawe Nouson bhe
- 11:** schan rīpintin madlin.
- 12:** Mes Dīnkaumai tebbe Rikijš Deiws Taws /
- 13:** Pra Jesum Christum / per wissan twaian labbase=
- 14:** gīsnan / kas du Gīwu bhe Rikawic en Prabutskan /
- 15:** Amen.
- 16:** Stai Buttas Ta=
- 17:** pali Delli billīsna pra wissans
- 18:** Swintans Enteikūsans bhe bousenniens
- 19:** prakawīdans stanssubbans / kāigi per ai=
- 20:** nan mukīnsnan tenneison perstal=
- 21:** līsna bhe schlusinas prei
- 22:** poskulīt.
- 23:** Steimans Bīskopins Pappans
- 24:** bhe Preddikerins.

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*I Thank to that Lord, because he is friend- 2 ly, and oneself kindness, lasteth Eternally 3 who to all flesh giveth food, who to that cattle 4 giveth his fodder, to those young Ravens, 5 which him invoke. He doeth not have pleasure in tha- 6 t strength of that horse, nor delight 7 on somebody's (shin) bone. That Lord hath delight in 8 those who fear him, and who on their kind- 9 ness wait. 10 Thereafter that Our Father and 11 this following prayer. 12 We Thank thee Lord God The Father, 13 through Jesum Christum, for all thy benefi- 14 cence, who thou Livest and Reignst in Eternity, 15 Amen. 16 That House Ta- 17 ble Several saying through all 18 Sacred Duties and states 19 through\_which those\_same, as for o- 20 ne teaching of their leader- 21 ship and serving at (= to) 22 prompt. 23 To Those Bishops Deans 24 and Preachers.*

### III 85

- 1:** Dīnkauti stèsmu Rikìjan, bègi Tāns ast gine-
- 2:** wīngs, be tenèse<sup>265</sup> ļābisku wēraui<sup>266</sup> emprābut<sup>i</sup>skan,
- 3:** kas dāst ļāndan wīsai mēnsan, kas dāst pēku
- 4:** tenèse pērdan<sup>8</sup>, maļdamans<sup>17</sup> wārnins,
- 5:** kwāi tēnan enwakē. Tāns ni tūri padīngan en
- 6:** rūsas spārtisku<sup>8</sup>, nēgi padīngausnan
- 7:** ēn ainuūtse aūļu<sup>267</sup>. Rikīs tūri padīngan en
- 8:** stēimans, kwāi tēnan bīja be kwāi na tenèse ļā-
- 9:** biskan gēiḑa<sup>258, 268</sup>.
- 10:** Pañzdau stan Tāwe N<sup>o</sup>ūson be
- 11:** šan rīpintin mādlin.
- 12:** Mes dīnkaumai<sup>269</sup> tēbei Rikīs Dēiws Tāws,
- 13:** Pra Jesum Christum, per wīsan twàjan labase-
- 14:** gīsnan: Tu gīwu<sup>270</sup> be Rikaúja en prābut<sup>i</sup>skan,
- 15:** Āmen.
- 16:** Butastà-
- 17:** pali. Dēli bilīsnan<sup>271</sup> per wīsans
- 18:** swīntans enteikūsans be b<sup>o</sup>ūseņans,
- 19:** paskulītun dins pra stańs<sup>272</sup>, kāīgi pra
- 20:** tenēisun persta-
- 21:** līsnas be šļūzīsnas
- 22:** mukīnsnan<sup>8</sup>.
- 23:** Bīskupamans, pāpamans
- 24:** be prēdikerimans.

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<sup>265</sup> Here Germ. *seine* means ‘his’, not ‘of oneself’.

<sup>266</sup> *wēraui*, with a long *ē* (not converted into *ī*) was a contemporary borrowing from German (*wehret*).

<sup>267</sup> Germ. *Beinen* means a ‘shin bone’ in this sentence, not ‘bone’.

<sup>268</sup> Psalm 147 : 9–11.

<sup>269</sup> *dīnkaumai* < \**dīnkauijamai*, an *au*-stem, not as *dīnkama* 81<sub>11</sub> < \**dīnkā-ma*, an *ā*-stem (cf. ftn. 246).

<sup>270</sup> *gīwu* < \**gīwā* is a sample of a type = Lith. *dāro*, if. *darýti* (Pr. if. *giwīt*) contrarily to Mažiulis and others.

<sup>271</sup> *delli* + gen. pl.?

<sup>272</sup> ‘Several instructions for all sacred duties and states to prompt the latter with them [(instructions) as with a lesson on leadership and serving]’.



Ein Bischoff sol vnstrefflich sein / eines welches  
 Man / Tüchtern / sittig / messig / gastfrey / leerbaff-  
 rig / als ein Haushalter Gottes / nicht ein Wein-  
 feusser / nicht beyßig / nicht vnehrliche hantierung  
 treiben / sondern gelinde / nicht haderhafftig / nicht  
 geizig / der seinem eigen Hause wol fürstehe / der ge-  
 horsame Kinder habe / mit aller Erbarkeit / nicht  
 ein Newling. Der halte ob dem wort / das gewiß  
 ist / vnd leren kan / auff das er mechtig sey / zu erma-  
 nen durch die heilsame Lere / vnd zu straffen die Wü-  
 dersprecher. 1. Tim. 3. Tit. 1.

## Was die Christen iren Lerern vnd Seelsorgern zu thun schuldig sehen.

Esset vnd trincket was sie haben / Denn ein Ar-  
 beiter ist seines lohns werd / Luce 10. Der HERR  
 hat befohlen / Das / die das Euangelium predigen /  
 sollen sich vom Euangelio neeren. 1. Cor. 9.

Der vnterricht wird mit dem Wort / der theils  
 mit allerley Gutes / dem / der in vnterrichtet. Irret  
 euch nicht / Gott lesse sich nicht spotten / Galat. 6.

Die Eltesten / die wol fürstehen / die hal-  
 te man zwifacher Ehren werde / sonderlich  
 die da arbeiten im Wort vnd inn der Lehre.  
 Eins

Ains Bifkops turef' niebwināto būton / Ains  
 Heigennas wirts / Alkins / Rāms / Aulāitings / Reis  
 derwaifines / Mutincrois / Kai ains Butsargs Deis  
 was ni ains rundyls / ni grēnsings / ni niteifingifkan  
 difeitifkan guntwei / Schlāit preitlāngus / nūrige=  
 wings / ni āngus / Kas swaiāsmu supfei buttan lab=  
 bai perstallē / Kas boklusmans malnūkans turei / sen  
 wiſſan teiſiwingiſkan ni ains naunings kas noſtan  
 wirdan lāitū / Kawids arwis aſt / bhe mutint maſſi /  
 noſtan Kai tans ſparks aſtits prei paſkuliton / prau=  
 ſtan Rettiveniſkan mutinſnan / bhe pro pobaūnt  
 ſtans emprikti waitiaintins / 1. Timot. 3. Tito. 1.

**Ka ſtai Criſtianai ſwāimans**  
**Mutinnewingins bhe Dū=**  
**ſaiſurgawingi preiſeg=**  
**gīt ſtellāntai aſt.**

Ibaiti bhe poiēiti Ka tennei turri / beggi ains  
 dilants aſt / waiſei ālgas werts / Lucas en deſſimton  
 palasinnon. Stas Ritijs aſt polaipinnons / Kai  
 ſtai quai ſtan Ebangelion pogerdarwie / Turci ſien  
 eſſeſtan Ebangelion maicātunſin / 1. Corint. 9.

Kas pomutints wiſt ſen ſteſmu wirdan / ſtes  
 bellicis ſteſmu kas ſtan mutinna / ni kūrteiti ains ān  
 tran / Deirs ni daſt ſien bebbint / Gallat. 6.

Stans Draisans / quai labbai perſtalle / lāitū=  
 rei dwoigubbus teiſis werts / bhe Schlāits quat  
 ſtwei gewinna en wirdan / bhe enſtan mutinſnan /  
 Deun

### III 87

- 1:** Ains Bīskops turei niebwinūts būton / Aina=
- 2:** ssei gennas wijrs / Alkīns / Rāms / Aulāikings / Rei=
- 3:** dewaisines / Mukinewis / Kai ains Butsargs Dei=
- 4:** was ni ains rundijls / ni grēnsings / ni niteisīngiskan
- 5:** dīseitiskan guntwei / Schlāit preitlāngus / nirīge=
- 6:** wings / ni āūgus / kas swaiāsmu supsei buttan lab=
- 7:** bai perstallē / kas boklusmans malnijkans turei / sen
- 8:** wissan teisīwingiskan ni ains naunīngs kas nostan
- 9:** wirdan lāiku / kawīds arwis ast / bhe mukint massi /
- 10:** nostan kai tans sparts astits prei paskulīton / pra=
- 11:** stan Rettīweniskan mukinsnan / bhe pro pobaiint
- 12:** stans emprijki waitiaintins / 1. Timot. 3. Tito. 1.
- 13:** Ka stai Crixtianai swāimans
- 14:** Mukinnewingins bhe Dū=
- 15:** saisurgawingi preiseg=
- 16:** gīt skellāntai ast.
- 17:** Jdaiti bhe poiciti ka tennei turri / beggi ains
- 18:** dīlants ast swaisei ālgas werts / Lucas en dessīnton
- 19:** palasinsnon. Stas Rikijs ast polaipinnons / kai
- 20:** stai quai stan Ebangelion pogerdawie / Turei sien
- 21:** essestan Ebangelion maitātunsin / 1. Corint. 9.
- 22:** Kas pomukints wīrst sen stesmu wirdan / stes
- 23:** dellicis stesmu kas stan mukinna / ni kurteiti ains ān[-]
- 24:** tran / Deiws ni dast sien bebbint / Gallat. 6.
- 25:** Stans Vraisans / quai labbai perstalle / lāiku=
- 26:** tei dwigubbus teisis werts / bhe Schklāits quai
- 27:** stwi gewinna en wirdan / bhe enstan mukinsnan /

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*1 One Bishop hath to be blameless, Of o- 2 ne wife the husband, Hungry, Meek, Temperate, hos- 3 pitable, Edifying, As one House-Guardian of G- 4 od not one drunkard, not virulent, not dishonorable 5 occupation driving, But gentle, not shre- 6 wish, not tightfisted, who over own house we- 7 ll presideth, who hath obedient children, with 8 whole respectability not one beginner who to\_that 9 word holdeth on, which is true, and can teach, 10 for that he is said to be strong at (= to) exhort, through 11 that Salutary teaching, and through (= to) punish 12 those opposite speaking. 1. Timot. 3. Tito. 1. 13 What those Christians to their 14 Teachers and Pa- 15 stors at (= to) do 16 are owing. 17 Eat and drink what they have, because one 18 labourer is of his wages worthy. Lucas in tenth 19 chapter. That Lord hath ordered, that 20 those who preach the Gospel, have themselves 21 from the Gospel to feed themselves. 1. Corint. 9. 22 Who is taught with that word, that share with that who teacheth, 23 do not mislead one an- 24 other: God doeth not give himself to mock. Gallat. 6. 25 Those Elders/ who preside well, con- 26 sider to be double honour worthy, and Especially who 27 here toil on the word, and on the teching.*

### III 87

- 1: Bískups turēi<sup>12</sup> niebwīnūts būtun, ainà-  
2: ses gēnas wīrs, nipūwuns<sup>273</sup>, rāms, auļāikings, rēi-  
3/4: dewaisinīs<sup>274</sup>, mukīnewis, kāigi Dēiwas būsargs,  
4/3/5: ni ast rundīls<sup>275</sup>, ast nigrēnzings, ni tūrei niteisīngiskan  
5/4: dizītiskan gūntwei, šļait preiļāngus, nirīke-  
6: wings<sup>276</sup>, niāngus, kas swajāsmu sūpse būtan ļa-  
7: bai perstalē, kas pakļūsmans maļnīkans tūrei be  
8: wīsan teisīwingiskan, ni aīns naunīngs; kas ļāiku si<sup>277</sup> na  
9: wīrdan, kawīds arwis ast be mazi mukīnt<sup>278</sup>,  
10/11: kāi tāns pra retīweniskan mukīnsnan būlai spārts paskulītun  
11/10: be pabājint  
12: emprīki waitāintins. 1. Timot. 3. Tito. 1.  
13: Ka stai Kriksťānai swāimans  
14: Mukīnewingins be Dū-  
15: saizurgawingins ast skeļānťai se-  
16: gīt<sup>8</sup>.  
17: Īdeiti be pūjaiti, ka tenēi tūri, bēgi  
18: dīļants ast swāise āļgas wērts. Lucas en desīmtan  
19: palazīnsnan. Rikīs ast palaipīnuns, kai  
20: stāi, kwai Ewangēlijan pagerdaūja, tūrei  
21: ēze Ewangēlijan maitātunsin. 1. Corint. 9.  
22: Kas pamukīnts wīrst sen wīrdan, stas  
23: del<sup>c</sup>īs<sup>279</sup> stesmu, kas tēnan mukīna. Ni kurteiti aīns ānt-  
24: ran: Dēiws ni dāst [s'an] bebīnt. Galat. 6.  
25: <sup>w</sup>Ūraisins, kwai ļābai perstalē, ļāiku-  
26: tei<sup>337</sup> dwigūbus teisis wērtans<sup>280</sup>, be šklāitiskai<sup>281</sup> – kwāi  
27: stwi gewīna en wīrdan, be ēn mukīnsnan,

<sup>273</sup> A. Will perceived aj. *nüchtern* 'sober' as adv. *nüchtern* 'on an empty stomach' and translated as aj. 'hungry'. For a word Pr. *\*nipūwuns* 'sober' cf. a Latvian invention *nedzēris* 'sober'.

<sup>274</sup> For *reidewaisines* = *\*reidewaisineis* [*reidewaisin<sup>c</sup>īs*] of the type (*rik*)īs see Mažiulis PEŽ IV 19–20.

<sup>275</sup> The sign of "length" *ī* points to a secondary circumflex tone in a closed syllable *\*rundīl(a)s*.

<sup>276</sup> PEŽ III 189–190.

<sup>277</sup> Baltic reflexive restored, cf. Lith. *laikytis* (*ko*).

<sup>278</sup> St. Paul speaks about holding on true (God's) Word, what enables teaching etc. M. Luther speaks about a bishop, who should become 'strong' (skilful) while holding on true (God's) Word, which (the Word) can teach.

<sup>279</sup> Ip. *dellieis* *\*[del<sup>c</sup>īs] < del<sup>l</sup>ījais*.

<sup>280</sup> *werts* is either nom. sg. aj. or nom. sg. aj. used as an adverbial predicate. A correct agreement restored.

<sup>281</sup> Aj. nom. sg. *schklāits* is used as an adverb. Av. *\*šklāitiskai* is restored after no. < aj. *schlāitiskan* 69<sub>25</sub>.

**Denn es spricht die Schrifft / Du sollt dem  
Ochsen der da Dreschet / nicht das Maul verbinden.**

**Item / Ein Arbeiter ist seines lohns werdt / 2.  
Timotheo am 5.**

**Wir bitten euch lieben Brüder / das ihr den  
net/die an euch arbeiten / vnd euch fürstehen in dem  
Herrn / vnd euch vermanen / habe sie desto lieber vmb  
ihres wercks willen / vnd seid friedsam mit ihnen /  
1. Thessalonier. am 5.**

**Gehorchet ewern Lehrern / vnd folget ihnen /  
Denn sie wachen vber ewer Seelen / als die da Rech-  
enschafft dafür geben sollen / Anff das sie es mit  
freuden thun / vnd nicht mit seufftzen / Denn das ist  
 euch nicht gut / Ebreer am 13.**

## **Von Weltlicher Obrigkeit.**

**Jederman sey vnterthan der Obrigkeit / die  
gewalt vber in hat / Denn es ist kein Obrigkeit / ohn  
Gott. Wo aber Obrigkeit ist / die ist vonn Gott ge-  
ordnet. Wer sich nun wider die Obrigkeit setzet / der  
widerstreibet Gottes Ordnung. Die aber widerstrei-  
ben / werden vber sich ein Vrtheyl empfangen.**

**Denn sie treget das Schwerdt nicht vmb sonst /  
Sie ist Gottes Dienerin / eine Racherin zur straffe  
vber den / der böses thut / Romano. am 13.**

**Beggi**



Beggi stwi bille stai peisälei tu turei stesinu Eru  
wan kas arrientläku ni stan äustin perreist bhe ains  
bilants ast swaisei älgas weres / En Pirmonnien/  
1. Timoth. 5.

Mes mablimai wans milai bratrikai kai iou  
ersinnati / quai en wans gerwinna / bhe ioumas per  
stallē/enstesinu Rikijan bhe wans postulēwie / turri  
ti dins ste mýls stēison dilas paggan / bhe seiti packa  
wingi sen steimans 1. Tessaion. 5.

Klausieiti iousons mukinnerwins / bhe ripaiti  
tennēimans / beggi tennei budē kirscha iousan Du  
sin / Kai quai stwi reckenansnan pēstān dāt turri/  
Nostan / Kai tenneistan sen tuldisnan seggē / bhe ni  
sennāderwisin / Beggi sta ioumas ni ast labban.

## Esse Switewistan Aucktimistan.

Erains bolisei poklusinan stēisei Aucktimin  
stan / quoi warein kirscha din turri / beggi stwi ast ni  
ainā aucktiministai / schlāits esse Deirwan / Quai  
adder aina aucktiministū ast / stai ast esse Deirwan  
Enteikūton. Kas sien teinu priki stan Aucktimin  
stan sedinna / stas empriki stallē Deirwas enteikū  
sian / Quai adder empriki stalle / wūst kerscha  
sien ainan lūgan gauuns. Beggi stai ni  
pidai stan kalbian ensus / stai ast  
Deirwas schlūsniikai / aina Trinta  
winni prei sündin / nostan kas  
wargan / segge / Roma. 13.

**A** Von

### III 89

- 1:** Beggi stwi bille stai peisālei tu turei stesmu kur=
- 2:** wan kas arrien tlāku ni stan āustin perrēist bhe ains
- 3:** dīlants ast swaisei ālgas werts / En Pirmonnien /
- 4:** 1. Timoth. 5.
- 5:** Mes madlimai wans mīlai bratrīkai / kai ioūs
- 6:** ersinnati / quai ēnwans gewinna / bhe ioumas per=
- 7:** stallē / enstesmu Rikijan bhe wans poskulēwie / turri[-]
- 8:** ti dins ste mijls stēison dīlas paggan / bhe seīti packa[-]
- 9:** wingi sen stēimans 1. Tessalon. 5.
- 10:** Klausieiti ioūsons mukinnewins / bhe rīpaiti
- 11:** tennēimans / beggi tennei budē kirscha iousan Du=
- 12:** sin kai quai stwi reckenausnan pērstan dāt turi /
- 13:** Nostan / kai tennei stan sen tuldīsnan seggē / bhe ni
- 14:** sen nādewisin / Beggi sta ioumas ni ast labban.
- 15:** Esse Swīteviskan
- 16:** Auckstimiskan.
- 17:** Erains boūsei poklusman steisei Aucktimmi=
- 18:** skan / quoi warein kirsā dīn turri / beggi stwi ast ni=
- 19:** ainā aucktimmisikai / schlāits esse Deiwan / Quai
- 20:** adder aina aucktimmiskū ast / stai ast esse Deiwan
- 21:** Enteikūton. Kas sien teinu prīki stan Auktimmi=
- 22:** skan sedinna / stas empriki stallē Deiwas enteikū=
- 23:** snan / Quai adder empriki stallē / wīrst kerscha
- 24:** sien ainan lijgan gauuns. Beggi stai ni
- 25:** pīdai stan kalbīan ensus / stai ast
- 26:** Deiwas schlūsnikai / aina Trinta[-]
- 27:** winni prei sūndin / nostan kas
- 28:** wargan / segge / Roma. 13.

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*1 Because here speaks that writ thou hast to that o- 2 x which threadeth corn not that mouth to tie up and one 3 working is gis wages worthy. In the First, 4 1.Timoth.5. 5 We ask you dear brother, that ye 6 recognize, among you who labour, and over you pre- 7 side, in that Lord and you exhort, ha- 8 ve them so much more kindly because of that work, and be peace- 9 ful with those 1. Tessalon.5. 10 Obey your teachers, and follow 11 them, because they watch over your So- 12 ul, as who there an account for that have to give, 13 So, that they should that with joy do, and not 14 with sighing, Because that for you is not well. 15 About Wordly 16 Authorities. 17 Each be obedient to those Autho- 18 rities, who have power over him, because there is not. 19 only Authorities, but from God. 20 Where then only are authorities, those are by 21 Regulated. Who himself now against those Authori- 22 ties seteth, that opposeth God's regula- 23 tion. Who however opposeth, will over 24 himself one trial get. Because those do not 25 carry that sword in vain, those are 26 God's servants, one Aveng 27 erness at penalty, over that who 28 evel, doeth. Roma.13.*



### III 89

- 1/2:** Bègi stwi bilē stai Peisālei<sup>232</sup>: Tú ni turēi<sup>12, 252</sup> kuř-
- 2/1:** wu<sup>282</sup>, kas ařan tālku, perrēist āustin<sup>283</sup>, be
- 3:** Dīlants ast swāise<sup>284</sup> ālgas wērts. En Pifmaņan:
- 4:** 1. Timoth. 5.
- 5:** Mes mādlimai wans, mīlai bratrīkai, kai j<sup>o</sup>ūs
- 6:** erzināli<sup>285</sup>, kwāi prēi wans gewina be j<sup>o</sup>ūmas per-
- 7:** stalē en Rikija<sup>15</sup> be iz wans paskuļauja<sup>286</sup>, tūri-
- 8:** ti<sup>287</sup> dins ste mīls<sup>288</sup> dīlas pāgan, be seiti paka-
- 9:** wīngi<sup>289</sup> sen stēimans. 1. Tessalon. 5.
- 10:** Kļausēiti j<sup>o</sup>ūsans mukīnewins, be rīpjaiti<sup>290</sup>
- 11:** tenēimans, bēgi tenēi budē kīrša j<sup>o</sup>ūsan dū-
- 12:** sin kai kwāi stwi tūri dāt rēkenausnan pār stan,
- 13:** nōstan, kāi tenēi stan sen tuļdīsnan segīlai<sup>7</sup>, be ni
- 14:** sen nadwīsin<sup>291</sup>, bēgi sta j<sup>o</sup>ūmas ni ast ļaban.
- 15:** Èze Swītewiskan
- 16:** Auktīmiskan.
- 17:** Eraīns b<sup>o</sup>ūsei pakļusman<sup>289</sup> aukūmis-
- 18:** kai, kwāi wāran kīrsa din tūri, bēgi stwi ast ni-
- 19:** ainā aukūmisiku<sup>292</sup>, šļāits èze Dēiwan. Kwēi
- 20:** àder ast aukūmisku, stāi ast èze Dēiwu
- 21:** enteikūtan<sup>289</sup>. Kas [s'an] teinū prīki aukūmis-
- 22:** kan sedina, stas emprīki stalē Dēiwas entekūs-
- 23:** nan. Kwāi àder emprīki stalē, wīrst kērša
- 24:** [s'an] līgan gāwuns. Bēgi stāi ni
- 25:** pīda<sup>186</sup> kaļ<sup>a</sup>bījan umzus<sup>293</sup>: stāi ast
- 26:** Dēiwas šļūznikai – Triīta-
- 27:** wini prei sūndin nō stan, kas
- 28:** wārgan segē. Roma. 13.

<sup>282</sup> A barytone *a*-stem dat. sg. m./n. \*kuřwu < \*kurvū < \*kurvō < Balt. \*-ō restored, ftn. 15.

<sup>283</sup> Deut. 25 : 4. For *tlāku* = \*tālku cf. Mažiulis PEŽ IV 196.

<sup>284</sup> -ei in *swāisei* is a result of alternation *e/ei*, see ftn. 36. For a correct possessive genitive form cf. ftn. 90.

<sup>285</sup> *Wir bitten ... das jhr erkenet* 88<sub>s</sub> – Pr. *kāi* + *subjunctive* needed.

<sup>286</sup> An *autwei*-iterative restored corresponding to Slavic imperfective. For (*paskūl*-) *iz* 'from' cf. PEŽ III 329.

<sup>287</sup> *Ip. turriti* < \*tūritē.

<sup>288</sup> Av. cp. \*mīlis, derived from aj. mīls (cf. 67<sub>1a</sub>). A circumflex occurs due to contraction \*mīlis > \*mīls.

<sup>289</sup> A regular neuter adjective in function of adverbial predicate.

<sup>290</sup> *īa*-stem restored, cf. pc. ps. *rīpintin* 85<sub>11</sub> and Lith. *rēpia* (etymologically connected to *rēpliōti*, *ropōti*).

<sup>291</sup> V. Mažiulis PEŽ III 163–164.

<sup>292</sup> *ā*-stem nom. sg. f. -ai is a result of alternation -ai /-a, ftn. 36 etc., -kai instead of -ku < \*-kū being systemic.

<sup>293</sup> PEŽ I 275–276.

## Von den Vnterthanen.

Gebet dem Keyser / was des Keyfers ist /  
Matth. 22.

So seid nun auß not vnterthan / nicht allein  
vmb der straffe willen / sondern auch vmb des Ge-  
wissens willen. Derhalten müßet jr auch Schoß  
geben / Denn es sind Gottes Diener / die solchen  
Schutz sollen handhaben. So gebet nu jederman/  
was jr schuldig seid / Schos / dem der Schos ge-  
bürt / Zol / dem der Zol gebürt / Ehre / dem die Ehre  
gebürt / Roma. 13.

So ermane ich nun das man für allen din-  
gen / zu erst thue / Bitte / Gebet / Fürbit vnd Danck-  
sagung / für alle Menschen / für die Könige / vnd für  
alle Oberkeit / Auff das wir ein gerüglich vnd stil-  
les leben führen mögen / in aller Gottseligkeyt vnd  
Erbarkeyt / Denn solches ist gut / dazu auch ange-  
neme für Gott vnserm Heylandt. 1. Timot. 2.

Ermane sie / das sie dem Fürsten vnnnd der  
Oberkeit vnterthan vnnnd gehorsam sein / etc.  
Tito. 3.

Seyd vnterthan aller menschlicher Orde-  
nung / vmb des H. Ern willen / Es sey dem Könige  
als den Obersten / oder den Heubtleuten / als den  
H. Ern

## Esse Steimans Poklusningins.

Dāiti stesinu Keiserin / Kai steisei Keiserin ast /  
Matthe. 22.

Tit seiti tēnti is nautin poklusman / niains ste  
fsei sūndis paggan / schlaits digi steisei powaisenz  
nis paggan / Stessepaggan turriti ious digi kassin  
dāt / beggi stāi ast Deiwass schlūsmitai / quai stawi  
ban absfergisan turri erlaikt / Tit daiti teinu erai  
nesmu / Kai iouē stellānts astai / Kassin / Kasnu stas  
Kasshis perlānti / Tollin Kasnu stas Tols perlānti  
Teisin Kasnu stai teisi perlānti / Roma. 13.

Tit pastulē as teinu / Kai bei pirdau wissan po  
wißtin / En pirmannin segge / Madlanpra madlin  
bhe Dinkausegisan / per wissans sinuentins / pēr  
stans Wāldnitans bhe Per wissan Auctimmistan /  
Nostan Kai mes zinan pactirwingistan bhe tsu snan  
giran west massimai / en wissan Deiwutistan / bhe  
Teisistan / Beggi sta ast labban / bhe dūgi enimumne  
pūti Deiwān / nousefsmu pogālberitan / 1. Timo. 2.

Postuleis tennans / Kai stai stesmu Mistran  
bhe steise Auctimmistan poklusmai bhe poseggirwin  
gi boufsei / Tito. 3.

Seiti pomettirwingi / wissai sinūnenistēn enteis  
Pūsnan / esse stesse Rikijas paggan Sta boufsei ste  
smu Waldnitu kāigi stesinu Auctimmien / adder  
stesinu Hōffemannin / Kāigi stesmu / peitengrin  
B ij gesandten

### III 91

- 1: Esse Steimans Poklusmingins.
- 2: Dāiti stesmu Keiserin / ka steisei Keiserin ast /
- 3: Matthe. 22.
- 4: Tīt seiti tēnti is nautin poklusman / niains ste=
- 5: ssei sūndis paggan / schlaits digi steisei Powaisen=
- 6: nis paggan / Stessepaggan turriti ious dīgi kassin
- 7: dāt / beggi stāi ast Deiwas schlūsīnikai / quai stawi=
- 8: dan absergīsnan turri erlaikūt / Tīt daiti teinu erai=
- 9: nesmu / kai ioūs skellānts astai / Kassin / kasmu stas
- 10: kasschis perlānki / Tollin kasmu stas Tols perlānki
- 11: Teisin kasmu stai teisi perlānki / Roma. 13.
- 12: Tīt paskulē as teinu / kai dei pirsdau wissan po[-]
- 13: wijstin / En pirmannin segge / Madlan Pra madlin
- 14: bhe Dīnkausegīsnan / per wissans smunentins / pēr=
- 15: stans Wāldnikans bhe Perwissen Aucktimmiskan /
- 16: Nostan kai mes ainan packīwingiskan bhe tusnan
- 17: gīwan west massimai / en wissan Deiwutiskan / bhe
- 18: Teisiskan / Beggi sta ast labban / bhe dijgi enimumne
- 19: pīki Deiwan / nousesmu pogālbenikan / 1. Timo. 2.
- 20: Poskuleis tennans / kai stai stesmu Mistran
- 21: bhe steise Aucktimmiskan poklusmai bhe poseggīwin=
- 22: gi boūsei / Tito. 3.
- 23: Seīti pomettīwingi / wissai smūnenisku entei=
- 24: kūsnan / esse stesse Rikijas paggan Sta bousei ste=
- 25: smu Waldniku kāigi stesmu Aucktimmien / adder
- 26: stesmu Höfftmannin / Kāigi stesmu / pertengnin=

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*1 About Those Obedient. 2 Give to that Caesar, what is of Caesar, 3 Matthe.22. 4 Thus be now of trouble obedient, not only because 5 of penalty, but also because of Conscience. Because of that have ye also to give 7 tribute, because those are God's servants, who should have protection have to keep. Thus give now to every one, what ye are owing: Tribute – to whom that 10 tribute belongeth, Tax to whom that Tax belongeth 11 Honour to whom that honour belongeth. Roma. 13. 12 Thus I exhort now, that they before every thing, First do, Prayer Intercession 14 and Thanksgiving, for all people, for 15 those Rulers and for each Authority. 16 So that we should one peaceful and silent 17 life can carry on, in all Blessedness, and 18 Honour, Because this is well, and also pleasant 19 before God, our saviour. 1.Timo.2. 20 Exhort them, that those be to that Master 21 and those Authorities obedient and subordinate. Tito.3. 22 Be subordinate, to any human decree, 23 ree, from that Lord's sake This be to 24 that Ruler as to that Superior, but 25 to that Foreman, As to that, 26 send-*

- 1: Èze Stans<sup>81</sup> Pakļusmingins<sup>307</sup>.
- 2: Dāiti Kēizerā<sup>15</sup>, ka ast Kēizeris<sup>294</sup>,
- 3: Matthe. 22.
- 4: Tīt seīti tēnti iz naūtin pakļusman, niaíns
- 5: sūndis pàgan, šļāits dīgi pawaise-
- 6: nis<sup>294</sup> pàgan. Stēse pàgan tūriti j<sup>o</sup>ūs dīgi kàsin
- 7: dát, bēgi stāi ast Dēiwas šļūzinikai, kwāi stawī-
- 8: dan abserģisnān tūri erļaikūt. Tīt dāiti teinū eraí-
- 9: nesmu, kāi j<sup>o</sup>ūs skeļānti<sup>295</sup> àstai: Kàsin – kàsmu
- 10: kàsis<sup>296</sup> perļānki<sup>258</sup>, Tūlin – kàsmu tūļš perļānki
- 11: Teísín – kàsmu teísi perļānki, Roma. 13.
- 12: Tīt paskulē as teinū, kāi di<sup>297</sup> pīrzdau wisan pa-
- 13: wístin, en pīrmannin<sup>298</sup> segē: Mādļan, Pramādlin<sup>113</sup>
- 14: be Dīnkauseģisnān per wísans zmūnentins, pēr
- 15: wāļdnikāns be pēr wisan auktimiskān,
- 16: nōstan kāi mes pakíwingiskān be tūsnān
- 17: gíwan mazílimai<sup>7</sup> wēst<sup>8</sup> en wisan deiwūtiskān be
- 18: teísiskān. Bēgi sta ast ļāban, be dīgi enīmumni
- 19: pēr<sup>299</sup> Dēiwan, n<sup>o</sup>ūsān pagaļbenikan, 1. Timo. 2.
- 20: Paskulēis iz<sup>286</sup> tēnāns, kāi tenči<sup>300</sup> Mistrā<sup>15</sup>
- 21: be Auktimiskai b<sup>o</sup>ūļai<sup>7</sup> pakļusman<sup>289</sup> be paseģiwin-
- 22: gi. Tito. 3.
- 23: Seīti pametiwingi wísai zmūnenisku<sup>301</sup> entei-
- 24: kūsān Rikījas pàgan. Sta b<sup>o</sup>ūsei
- 25: Wāļdniku<sup>15</sup> kāigi Auktimja<sup>15</sup>, àder
- 26: Höfftmaņa<sup>15</sup>, kāigi pertengīn-

<sup>294</sup> *i*-stem gen.sg. *-is* being generalized, an expected *īa*-stem *\*(i)as* occurs only in adj. *tawischas* (35<sub>7</sub> etc.).

<sup>295</sup> A predicative pc. nom. sg. neuter restored. Will made predicative adjectives / participles in nom. sg. masculine after nominative-like av. cp. *tūls, mīls*, in recall of German weak adjective (here – *schuldig*).

<sup>296</sup> *kasschis* obviously points to later *īa*-stem distribution: nom. *\*kasis* – gen. *\*kašis* (< *\*kašas* < *\*kasjas*).

<sup>297</sup> For a correction *di* “man” instead of *dei* cf. ftn. 102, 184.

<sup>298</sup> Cf. *pirmonnien* 89<sub>3</sub>. These are samples of the merge of palatal accusative forms, cf. ftn. 4, 76, 253.

<sup>299</sup> Germ. (*angeneme*) *für Gott* ‘for God’ should be translated *per Deiwan*, not *priki Deiwan* ‘before God’.

<sup>300</sup> Even in German there is *Ermane sie, das sie* 90<sub>19</sub>, i.e. Pr. *Poskuleis tennans, kai \*tennei*, not *stai*.

<sup>301</sup> *-ku* in dat. sg. f. is the same as in av. *-ku* (*sīrisku*), see ftn. 71.

gesandten von jm / Zur RACH vber die Vbeltheter /  
vnd zu lobe den fromen / j. Pet. ij.

## Den Ehemennern.

Ir Menner wonet bey ewern Weibern mit vernunft / Vnd gebet dem weibischen / als dem schweschesten werckzeug seine ehre / als miterben der Gnade des lebens / Auff das ewer Gebet nicht verhindert werde. 1. Pet. 3.

Vnd seid nicht bitter gegen sie / Coloss. 3.

## Den Ehefrauen.

Die Weiber seyen vnterthan jren Mennern / als dem HERN / Wie Sara Abraham gehorsam war / vnd hies in Herr / Welcher Töchter jr worden seyt / So jr wolthut / vnd nicht so schüchter seyt / 1. Pet. 3.

## Den Eltern.

Ir Väter reizet ewre Kinder nicht zu zorn / das sie nicht schwer werden / Sondern ziehet sie auff in der zucht vnd vermanunge zu dem HERN. Eph. 6.

## Von den Kindern.

Ir Kinder seydt gehorsam ewren Eltern inn dem HERN / Denn es ist billich /  
pertene



pertengninton esse stesmu pri trinsnan mostans war-  
gusggingentins / bhe prei girsnan steimans labban /  
1. Petri am 2.

## Steimans Gallūbaiwīrins.

Jaūs Wīrai burwīnanti prei ioušans gennans  
sen iſspresnān bhe dāiti steisnu genneniſtan / Kāigi  
stesmu veka Kuslaisin diſlapagapcin / swaian teisnu  
kaige sendraugiwēldn ka: steisei cenistn / stesse gi-  
was/nostan kai iouſā madliša ni andeiānſts wīſt  
1. Petri 3. Aheni astai kārta kiti temmans/Colo. 3.

## Steimans Gallūbi gemāmans.

Stai Gennai bouſei poklūſmingi swaiſei Wi-  
rans/Kāigi stesnu Riſjan/Kai Sara Abraham po-  
klūſmai bhe/bebille dūn Riſijs/kawijdsa dūſſeti ions  
poſtāuns aſti/kai ious labban ſeggēti / bhe ni tiſt  
būrai aſti/1. Petri 3.

## Steimans Vraifins.

Jous Tarwai ni tenſeiti ioušans malniſans  
preinertien/kai ſtai ni dūrai poſtānai / Schlaic po-  
auginſeiti ſtans / en Kanſteu preiſtan Riſjan/  
Ephc. 6.

## Wiſſe Steimans Malneijſans.

Jouſ Malniſkai ſeiti pokluſmingi iouſmu  
vraiſin en Riſjan / beggi ſta aſt preiſtalliwingi/  
R ij Ebre



### III 93

- 1:** pertengninton esse stesmu pri trinsnan nostans war=  
**2:** guseggientins / bhe prei girsnan steimans labbans /  
**3:** 1. Petri am 2.  
**4:** Steimans Sallūbaiwīrins.  
**5:** Jaūs Wijrai buwinanti prei ioūsans gennans  
**6:** sen isspresnān bhe dāiti steismu genneniskan / kāigi  
**7:** stesmu veka kuslaisin dijlapagaptin / swaian teisin  
**8:** kaige sendraugiwēldnikai steisei etnistin / stesse gī=  
**9:** was noston kai iousā madlisna ni andeiānsts wīrst  
**10:** 1. Petri 3. Bhe ni astai kārtai krīki tennans / Colo. 3.  
**11:** Steimans Sallūbi gennāmans.  
**12:** Stai Gennai boūsei poklūsmingi swaisei Wī=  
**13:** rans / kāigi stesmu Rikijan / kai Sara Abraham po=  
**14:** klūsmai bhe / bebillē din Rikijs / kawijdsa duckti ious  
**15:** postāuns asti / ikai ious labban seggēti / bhe ni tijt  
**16:** būrai asti / 1. Petri 3.  
**17:** Stēimans Vraisins.  
**18:** Jous Tawai ni tenseiti ioūsans malnikans  
**19:** prei nertien / kai stai ni dūrai postānai / Schlait po=  
**20:** auginneiti stans / en Kanxtisku preistan Rikijan /  
**21:** Ephe. 6.  
**22:** Esse Steimans Malneijkans.  
**23:** Joūs Malnikai seiti poklusmingi ioūsma  
**24:** vraisin en Rikijan / beggi sta ast preistalliwingi /

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*I sent by that at vengeance on those evil- 2 doing, and at praise of those good. 3 1. Petri am 2. 4 To those Husbands. 5 Ye Men dwell at your wives 6 with understanding and give to that feminine, as 7 to that weakest tool, your honour 8 as coheirs of that grace, of that li- 9 fe, lest your praying should hindering become 10 1. Petri 3. And (ye) be bitter against them. Colo.3. 11 To those Wives. 12 Those Wives be obedient to their M- 13 en, as to that Lord, as Sarah [L.] Abraham was 14 obedient, and called him Lord, whose daughter ye 15 have become, if ye do good, and are not so 16 shy. 1. Petri 3. 17 To those Parents. 18 Ye Fathers do not draw your children 19 at anger, lest those should become cowardly, But (ye) g- 20 row those, in Discipline at that Lord. 21 Ephe.6. 22 About Those Children. 23 Ye Children be obedient to your 24 parents in Lord, because that is suitable.*

- 1/2:** pertengĩntan ẽze din war-
- 2/1:** gusegĩjantimans triĩntun, be ļābamans gĩrtun<sup>8</sup>.
- 3:** 1. Petri en 2.
- 4:** Stẽimans Saļũbaiwĩrins.
- 5:** J<sup>a</sup>ũs Wĩrai buwĩnaiti prei j<sup>o</sup>ũsans gẽnans
- 6:** sen isprẽsnan, be dāiti stẽsmu gẽnẽniskan, kāigi
- 7:** ukakũsļaisismu dĩļapagaptin, tenẽse<sup>302</sup> teĩsin
- 8/9:** kāigi gĩwis etnĩstis draugiwẽļdnikai<sup>303</sup>,
- 9/8:** kai jusā madlisnā ni pastāļai audĩtan<sup>304</sup>.
- 10:** 1. Petri 3. Be ni seĩti<sup>305</sup> kārtai prĩki tẽnans. Colo. 3.
- 11:** Stẽimans Saļũbaigenāmans.
- 12:** Stāi Genāi<sup>306</sup> b<sup>o</sup>ũsei pakļusmingi<sup>289,307</sup> swāise wĩ-
- 13:** ramans<sup>308</sup>, kāigi Rikĩja<sup>15</sup>, kāi Sāra bẽi pa-
- 14:** kļusman<sup>289</sup> Abrahāma<sup>15</sup> be bilẽ din Rikĩs, kawĩdse dũktis<sup>309</sup> j<sup>o</sup>ũs
- 15:** pastāwus<sup>310</sup> āsti, ikāi j<sup>o</sup>ũs ļāban segẽti, be ni tĩt
- 16:** dũran āsti<sup>311</sup>. 1. Petri 3.
- 17:** Stẽimans Wũraisins.
- 18:** J<sup>o</sup>ũs Tāwai ni tens<sup>ẽ</sup>ĩti j<sup>o</sup>ũsans maļnĩkans
- 19:** prei nẽrņan, kāi stai ni pastāļai<sup>7</sup> dũran<sup>8,289</sup>, šļait pa-
- 20:** augĩnaiti dins<sup>312</sup> en kānkstisku<sup>301</sup> be paskulĩsnai prēi Rikĩjan.
- 21:** Ephe. 6.
- 22:** Ẽze Maļn<sup>ẽ</sup>ĩkans.
- 23:** J<sup>o</sup>ũs Maļnĩkai seĩti pakļusmingi<sup>289</sup> j<sup>o</sup>ũsamans
- 24:** wũraisin en Rikĩju, bẽgi sta ast preistalĩwingi<sup>289</sup>.

<sup>302</sup> A. Will translated Germ. *Gebet dem weibischen I...I seine ehre* with a Baltic reflexive “**your** honour”.

<sup>303</sup> PEŽIV 99. No. gen. f. \*gĩwis is proposed because gen. n. gĩwas ‘of life’ coincides with aj. gen. \*gĩwas.

<sup>304</sup> For a predicative restored cf. fln. 289. For *andeiānsts* as an incorrect pc. ps. act. \*audijānts cf. PEŽI 75.

<sup>305</sup> Cf. III 93<sub>23</sub>.

<sup>306</sup> A hypothetical oxytone form with a meaning of collectivity: cf. Borussia 1. *Stai Gennai* – ein Nomen Collectivum? / Baltistica 25 (2) 1989, 126–128.

<sup>307</sup> Here and in 93<sub>14</sub> the sign of “length” was misused to point to an accent. Other instances, 91<sub>1</sub>, 93<sub>23</sub>, in their turn provide no evidence for an accented suffix \*-ĩng in this word.

<sup>308</sup> A correct Baltic agreement is seen further in dative *stesmu Rikĩjan*.

<sup>309</sup> One should restore a plural nominative (feminine) form corresponding to further verbal predicate *asti*.

<sup>310</sup> A “masculinized” pc. ps. ac. nom. “sg.” *postāuns* points to perfect construction *būtwei* + neuter pc. -us.

<sup>311</sup> German corresponds to Greek original and to 93<sub>15-16</sub>. V. Mažiulis’ explanation PKP II 185 is erroneous.

<sup>312</sup> Germ. *sie* is not *stans* ‘those’, but most likely \**dĩns* – cf. *dĩn* 93<sub>14</sub>.

Ehre Vater vnd Mutter / Das ist das erste Gebot/das Verheyssung hat/Vemlich/ Das dirs wolgehe vnd langelebest auff Erden/ Ephe. 6.

## Den Knechten/ Bedden/ Taglönern vnd Arbeitern/etc.

Ir Knechte seyd gehorsam ewren leiblichen Herrn/mit furcht vnd zittern/ in einfeltigkeit ewers hertzen/als Christo selbs/Nicht mit dienst allein für augen / als Menschen zu gefallen / sondern als die Knechte Christi / das jr solchen willen Gottes thut von hertzen/mit gutem willen/ Laß euch düncken/ das jr dem HERRN vnnnd nicht den Menschen dienet/ Vnd wisset/ was ein jeglicher gutes thut/ das wird er empfangen / Er sey Knecht oder Frey.

## Den Haußherrn vnd Haußfrauen.

Ir Herrn thut auch dasseltige gegen inen/ vnd laßet ewer dreyen / Vnd wisset das jr auch einen Herrn im Hünel habt/ vnd ist bey jm kein ansehen der Person.

Simuni

Smuninais Tawan bhe Mutien/ Sta ast stas pirs  
 monnis pallaips kurwids potaukisan turci isspre  
 t'ingi/ Kai tebbe labban eit/bhe ilga girvasi nolem  
 mien / Ephc. 6.

## Steimans Waikammans Der gümans Scināalgenit mans bhe Dilmans.

Jene Waikai sici potlusmai / iouson kermes  
 nenistans Rikijans / sen biānian bhe dērbinsian / bhe  
 Lāngiseilistan iouai siras kāigi/ Christo subbsinu /  
 ni ser schlusien terains pirschdau actins / kāigi stei  
 mans sinuentins prei podingan / schlāits kāigi kai  
 waikui Christi/ Kai ious staridan quāicin Deirwas  
 seggicicisse sin / sen labban quāicin / Dai ei ioumas  
 pomiric / Kai ious stefinu Rikijan / bhe ni steimans  
 sinuentins schlūsici / bhe waidici / Kai erains labban  
 segge / stan wüft cans pogauuns / stas boufai waip  
 adder powirps.

## Steimans Butta Rikians bhe Buttas waispattin.

Jous Rikijai / seggita stansubban Deigi pri  
 tintennans / bhe powierprei iouson trēnien / bhe wai  
 dici / Kai ious dūgi ainan Rikijan endangon turriti /  
 bhe ast pirsdau stefinu ni aina endirsinā steison  
 smūni. Der

### III 95

- 1: Smuninaiš Tawan bhe Mutien / Sta ast stas pir=
- 2: monnis pallaips kuwijds potaukīsnan turei isspret[-]
- 3: tīngi / kai tebbei labban ēit / bhe ilga gīwasi nosem=
- 4: mien / Ephe. 6.
- 5: Steimans Waikammans Mer=
- 6: gūmans Deināalgenika=
- 7: mans bhe Dīlnikans.
- 8: Jous Waikai seiti poklusmai / iouson kerme=
- 9: neniskans Rikijans / sen biāsnan bhe dirbinsnan / bhe
- 10: Lāngiseiliskan iousai sīras kāigi / Christo subbsmu /
- 11: ni sen schlusien ter ains pirschdau ackins / kāigi stei=
- 12: mans smunentins prei podingan / schlāits kaigj stai
- 13: waikui Christi / kai ious stawīdan quāitin Deiwas
- 14: seggītei esse sīran / sen labban quāitin / Daiti ioumas
- 15: pomīrit / kai ious stesmu Rikijan / bhe ni steimans
- 16: smunentins schlūsiti / bhe waiditi / kai erains labban
- 17: segge / stan wīrst tans pogauuns / stas bousai waix
- 18: adder powīrps.
- 19: Steimans Butta Rikians bhe
- 20: Bnttas waispattin.
- 21: Jous Rikijai / seggīta stansubban Deigi prī=
- 22: kin tennans / bhe powiērp̄tei iouson trēnien / bhe wai[-]
- 23: diti / kai ioūs dijgi ainan Rikijan endangon turriti /
- 24: bhe ast pirsdau stesmu ni aina endirisna steison
- 25: smūni.

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*1 Glorify Father and Mother, This is the f- 2 irst commandment which hath promise under- 3 standably, that thou art fine, and long livest on ea- 4 rth. Ephe.6. 5 To Those Servants Maid- 6 servants Day\_labour- 7 ers and Workers. 8 Ye Servants be obedient, to your corpor- 9 eal Lords, with fear and tremble, and 10 Simplicity of your heart as, to Christo himself, 11 not with service only before eyes, as to th- 12 ose humans at pleasing, but as those 13 servants Christi, that ye such God's will 14 perform from heart, with good will. Let you 15 think, that ye serve that Lord, and not those 16 humans, and ye know, that everybody doeth 17 good, that will he receive, be that a servant 18 or free. 19 To Those House Lords and 20 House mistresses. 21 Ye Lords, do thatself Also be- 22 fore them and release your menacing, and kn 23 ow, that ye also have one Lord in\_ heaven, 24 and (that) before that (there) is no one count of those 25 people.*

- 1: Teísinais<sup>313</sup> táwan be múʃan<sup>77</sup>. Sta ast píř-
- 2: masis<sup>62</sup> paļáips, kawíds<sup>314</sup> turēi<sup>12</sup> pataukísnan, stà
- 3: ast<sup>315</sup>: kai tèbei ļàbai<sup>26</sup> ēīlai<sup>7</sup>, be ilgai<sup>186</sup> giwílisei<sup>27</sup> nō
- 4: [z'am'an]. Ephe. 6.
- 5: Stēimans Waikàmans, Mer-
- 6: gúmans, Deināaļgeníka-
- 7: mans be Dīļnikans.
- 8: J<sup>o</sup>ús Waikāi seíti pakļusmai j<sup>o</sup>úsun kērme-
- 9: neniskamans<sup>308</sup> Rikijans, sen bijásnan be drībinsnan, be
- 10: j<sup>o</sup>úse<sup>315</sup> síras lāngiseiliskan<sup>8</sup> kāigi Christo sūbsmu,
- 11: ni sen šļūz'an<sup>77</sup> ter pířzdau<sup>247</sup> àkins,
- 12: zmúnentimans padīngtwei<sup>8</sup>, šļāits kāigi
- 13: waikūi<sup>316</sup> Christi, kāi j<sup>o</sup>ús stawídan Dēiwas kwāitin<sup>8</sup>
- 14: segílitei<sup>7,197</sup> èze sīru<sup>15,73</sup>, sen ļaban kwāitin<sup>317</sup>. Dāiti
- 15: sēbei pamīrit<sup>318</sup>, kai j<sup>o</sup>ús Rikiju, be ni
- 16: zmúnentimans šļūziti, be waíditi: ka<sup>319</sup> eraíns ļaban
- 17: segē, stan wīrst tāns pagāwuns, ańga tāns b<sup>o</sup>ūlai wāiks,
- 18: ańga<sup>320</sup> pawīrs.
- 19: Stēimans Butarikijans be
- 20: Butaswāispatins.
- 21: J<sup>o</sup>ús Rikijai, segīte<sup>226,321</sup> stansūban d<sup>e</sup>īgi prī-
- 22: kin tēnans, be pawērpītei<sup>322</sup> j<sup>o</sup>úsun trīnan<sup>77,323</sup>, be waí-
- 23: diti, kai j<sup>o</sup>ús dīgi tūriti Rikījan en dāngu<sup>189</sup>,
- 24: be ni àst pířzdau Tēnan ni ainā endirisnā stēisun
- 25: zmūnin<sup>324</sup>.

<sup>313</sup> A correct translation (x) 'to honour' follows from *teisi* 91<sub>15</sub> 'honour' vs. *x* = *smūnin* 31<sub>5</sub> vs. *smūnint* 29<sub>18</sub>.

<sup>314</sup> An occasional transformation of a short *a* > *u* between the guttural *k* and labial *w*.

<sup>315</sup> *Av. isspretingi* means 'understandably', not 'namely'. The latter is either \**entikriskai* (81<sub>21</sub>), or *sta ast*.

<sup>316</sup> *waikui* instead of \**waiku* < \**waikū* < \**waikā* / \**waikāi* (ftn. 36, 71) points to alternation *u* / *ui* after *a* / *ai*.

<sup>317</sup> *quāitin* (2x) vs. *quāitan* 51<sub>14</sub> (1x) possibly points to *i*-stem parallel to *a*-stem.

<sup>318</sup> *Daiti ioumas pomīrit* may be comprehended as "let yourself consider", Lith. "leiskite sau pasvarstyti".

<sup>319</sup> *kai* is A. Will's mistake (due to alternation *a* / *ai*) instead of *ka* 'was' (*was...*, *das* = *ka...*, *stan*).

<sup>320</sup> A. Will translated Germ. subj. / opt. *sey* as optative *būsei* instead of subj. *būlai*. For *anga* cf. 67<sub>3</sub> ff.

<sup>321</sup> (*segī*)*ta* [-t'a = -t'e], ftn. 18, but *-te* = *-tei*, ftn. 36.

<sup>322</sup> Ip. \**pawērpītei* after *i*-, *ija*-stem verbs instead of \**pawērpjaitē*, cf. *gēide* [-d'a] 85<sub>9</sub> / *giēidi* 83<sub>8</sub>, ftn. 258.

<sup>323</sup> *ēn* in *trēnien* was used for *enn* (PKP II 189) because of the lack of space on the line (see the facsimile).

<sup>324</sup> This form of genitive plural emerged due to the spread of "*casus generalis*" from accusative singular.

## Der gemeinen Jugend.

Ir Jungen seyt den Alten unterthan/ vnd beweyset darinn die demut / Denn Gott widerstehet den hoffertigen/ Aber den demütigen gibe er gnade. So demütiget euch nun vnter die gewaltige Handt Gottes/ das er euch erhöhet zu seiner zeit/ 1. Pet. 5.

## Den Widwen.

Welche eine rechte Widwe vnd einsam ist/ die stellet jr hoffnung auff Gott / vnd bleibet am Gebet tag vnd nacht. Welche aber in wollüsten lebt/ die ist lebendig todt/ 1. Timo. 5.

## Der Gemeine.

Liebe deinen Nächsten/ als dich selbst. In dem wort sind alle Gebot verfasst. Rom. 13. Vnd haltet an mit Beten für alle Menschen/ 1. Timot. 2.

Ein jeder lern sein Lection/  
So wird es wol im hause ston.

Steifino



## Steisind Verðinn Maldūinn.

Jous Maldai sciti þoklusman steimans vra<sup>ta</sup>  
 sins/bhe þowardinneiti en steismu stan lāustingiska<sup>ta</sup>  
 beggi Deiros emþrīkistallaē steimans labbatingsins/  
 Adðer steimans Lāustingsins dastans etnīstin/  
 Steffepaggan laustineiti wans teinu/pōstan ware  
 wingin rānkan Deiros/kai tans wans erlāngi þrei  
 swaian kērdan/ 1. Petri 5.

## Steimans Widdewūmans.

Kawida aina tīkra widdewū bhe aina seilīn  
 gi ast/ skai saddinna swaian auschandinan no  
 Deiran/bhe polīka en madlin/deinan bhenackēn  
 en/Kawida adðer en labbaiquoitīnan gīwa/ska ast  
 gīwāntei aulause/ 1 Tessalo. 5.

## Steismu Viru.

Mjūs twaian Tawisen kai tien subhā enstef  
 mu wīrdai ast wīssai pallaipai entenstīci/Rom. 3.  
 Bhe enīākturi seimadolan þrei wīssans smānencē  
 þaus/ 1. Tundz. 2.

Erains mukīnsu sin swaien mukīnsin/  
 Tit wīr? labbaistallūns enstān buttan.

R Ein

### III 97

- 1: Steismo Perōnin Maldūnin.
- 2: Jous Maldai seiti poklusman steimans vrai=
- 3: sins / bhe powaidinneiti en stesmu stan lāustingiskan
- 4: beggi Deiws emprikistallaē steimans labbatīngins /
- 5: Adder steimans Lāustingins dast tans etnīstin /
- 6: Stessepaggan laustineiti wans teinu / pōstan ware=
- 7: wingin rānkan Deiwas / kai tans wans erlāngi prei
- 8: swaian kērdan / 1. Petri 5.
- 9: Steimans Widdewūmans.
- 10: Kawida aina tickra widdewū bhe ainaseilin=
- 11: gi ast / stai saddinna swaian auschaudisinan no
- 12: Deiwan / bhe polīnka en madlin / deinan bhe nackti=
- 13: en / kawida adder en labbaiquoitīsnan giwa / sta ast
- 14: giwāntei aulauē / 1. Tessalo. 5.
- 15: Steismu Piru.
- 16: Mijlis twaian Tawisen kai tien subban enstes[-]
- 17: mu wirdai ast wissai pallaipsai entensītei / Rom. 3.
- 18: Bhe enlāikuti sen madlan prei wissans smunenti=
- 19: uaus / 1. Timoth. 2.
- 20: Erains mukinsusin swaian mukinsnan /
- 21: Tīt wīrst labbai stalliuns enstan buttan.

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*1 To That Communal Youth. 2 Ye Youngsters be obedient to those el- 3 der, and show in that that humility, 4 because God resisteth those proud, 5 However to those humble giveth he grace. 6 Therefore humiliate (you) you now, under\_that mi- 7 ghty hand of God, that he lifteth you at 8 time. 1.Petri5. 9 To Those Widows. 10 Which one is right widow and lone- 11 ly, that seteth her confi- dence in 12 God, and remaineth in prayer, day and ni- 13 ght. which however liveth in well\_desire, that is 14 living dead. 1Tessalo.5. 15 To That Community. 16 Love thy Neighbour as thee self into\_th- 17 at word are all commandments drawn. Rom.3. 18 And keep with prayer at all human- 19 s. 1.Timoth.2. 20 Everybody let learn his teaching, 21 So he will stand well in that house.*

- 1: Staī Peróniskai Maldúnai<sup>325</sup>.
- 2: J<sup>o</sup>ús Māļdai seiti pakļusman<sup>289</sup> w<sup>ú</sup>rai-
- 3: simans, be pawaidineiti<sup>326</sup> en ļāustingiskai,
- 4: bēgi Dēiws<sup>17</sup> empríkistalē ļabatīngimans,
- 5: āder ļāustingimans dāst etnīstin.
- 6: Stēsepagan ļāustineiti<sup>326</sup> si<sup>327</sup> teinū, pa<sup>328</sup> ware-
- 7: wīngei<sup>220</sup> Dēiwas rānkai<sup>8</sup>, kai lāns erļāngļai<sup>7,127</sup> wans
- 8: kērdan<sup>329</sup>. 1. Petri 5.
- 9: Stēimans Widawūmans.
- 10: Kawdīda ast tikrā widawū be ainaseīlin-
- 11: gi, stāi sadīna swājan aušaudīsnan<sup>328</sup>
- 12: Dēiwan, be palīnka en mādļai<sup>8</sup>, dēinan<sup>17</sup> be nākṭan<sup>77</sup>.
- 13: Kawīda āder gīwa en pakwaitīsnamans<sup>330</sup>, stawīda<sup>331</sup> ast
- 14: giwānṭai<sup>245</sup> auļause<sup>332</sup>. 1. Timo. 5.
- 15: Stēsmu Pīru<sup>333, 15</sup>.
- 16: Mīlis swājan tāwisin<sup>334</sup> kāi [s'an] sūban – en stēs-
- 17: mu wīrdai<sup>335</sup> ast wisāi<sup>336</sup> paļai psāi entensītai. Rom. 3.
- 18: Be ļāikaiti<sup>337</sup> si sen mādļan per<sup>338</sup> wīsans zmūnenti-
- 19: nans. 1. Timoth. 2.
- 20: Eraīns mukīnsei sin<sup>339</sup> swājan mukīnsnan –
- 21: tīt wīrst ļābai stalīwuns en būtai<sup>335</sup>.

<sup>325</sup> For A. Will's invented "adjective" cf. *PEŽ* III 268. For the *ī-līā*-stem *\*maldūnī* cf. *ibid.* 104.

<sup>326</sup> Ip. *-ineiti* either reflect a German spelling of *\*-inaiti*, or a secondary stem *\*-in'a* (ftn. 114).

<sup>327</sup> A. Will again demonstrated incomprehension of Baltic reflexive: Germ. *euch* 'you' means 'self' here.

<sup>328</sup> An accented *pō* (before atonic *stan*) is an innovation after accented *nō* (unaccented *na*), *PKP* II 254.

<sup>329</sup> *swaian* darkens the sense, but an *accusativus temporis* (= Lith. instr. *laikū*) seems to be sufficient.

<sup>330</sup> *labbaiqouiṭisna* is a calque of Germ. *Wollust*, but cf. *poquoitīsnau* 63<sub>16</sub> 'lust', here in plural.

<sup>331</sup> Either pnl. *stāi* (*ast*) 'that one (is)' or *kawīda* – *stawīda*, *sta ast* meaning 'this (that) is ...'.

<sup>332</sup> V. Mažiulis *PEŽ* I 117.

<sup>333</sup> A *ja*-stem dat. *\*pērjō!* *PEŽ* III 284 does not convince: *pījrin* 103<sub>11</sub> points to possible *ja*-stem m. *\*pērīs*.

<sup>334</sup> *Tawisen* seems to have got an ending *-en* after Germ. *Nehsten* 96<sub>13</sub>.

<sup>335</sup> A non-paradigmatic locative (Mažiulis *BS* 136 f.) = Lith. av. *namīē* "at home"; the same should be av. *\*būtai* 97<sub>21</sub> 'at home' (even without prp. *en!*).

<sup>336</sup> An oxytone accent is reconstructed in accordance with Lithuanian oxytone *visi*.

<sup>337</sup> *-lāikuti* is indicative, just as in 87<sub>25/26</sub> instead of ip. *\*lāikaiti* (cf. *dāiti* 91<sub>2</sub> etc., Mažiulis *PKIG* 83–84).

<sup>338</sup> A. Will translated Germ. *für* (*alle Menschen*) incorrectly.

<sup>339</sup> V. Mažiulis *PKP* II 192.

# Ein Traubuch

lein/wie das in vnser Kir-  
chenordnung stehet.

## Auffbietung.

N. vnd N. wollen nach Göttlicher Ordnung zum heiligen Stand der Ehe greiffen / Begern zu solchem eingemein Christlich Gebet/das sie diesen Christlichen/Ehelichen Stand/in Gottes Namen anfahren / vnd seliglich zu Gottes Lob volenden mögen. Vnd hat jemandts darein zu sprechen / der ehue es bey zeit / oder schweige darnach/vnd enthalte sich etwas zuuerhindern / dawider für zunemen/ Gott gebe ihnen seinen Segen.

## Die Treuung vor der Kirchen.

N. N. willstú N. N. zu einem Ehelichen Gemahel haben.

Wenn sie antworten Ja / So  
sol der Priester ihnen wei-  
ter sagen / Also:

Amo

# Olins Sallūbs Lai stas / Kai stas en nouſon Kir- tis teitūſnan ſtalle.

## Nowackiſna.

17. Bhe 17. Quoite po Deiwūtīſtan Lenteitū-  
ſnan / preiſtan Swintan buſennien / ſteife Salaū-  
ban kaſint / Pallapſe preiſtanſubban / ainan pero-  
nin Crxtiāniſtan madlin / Kai ſtai ſchian Crxtiāni-  
ſtan Salūbiſtan buſennien en Deiwās Emnen ena  
laipinne bhe Deiwuti; ſtai / prei Deiwās giſſnan wan  
gint maſſi / bhe iſſai ainonts ēnſtan turilai preiwai  
tiat / ſtas ſegē ſtan en kērdan / abder tuſſiſe pansdau  
bhe etlāiſuſin deicſcon prei kīta wōdintunſin / priki  
ſtanſubban prei iunt / Deiwās daſe ſteimans ſwaian  
etnīſtin.

## Stai Salūbsna pir- ſchāu Kīrtin.

17. Quoi tu 17. prei twaian Salubiſtan Sa-  
lūbin turrit.

Raden ſtai abbai ia ettrāi / L it tur  
ri ſtas Lūbeniſe ſteimans  
tals gerdant titet.

L ij Diuweil

### III 99

- 1: Ains Sallūbs Lai[-]
- 2: skas / Kai stas en noūson Kīr=
- 3: kis teikūsnan stalle.
- 4: Powackīsna.
- 5: N. Bhe N. Quoitē po Deiwūtiskan Enteikū=
- 6: snan / preistan Swintan busennien / steise Salaū=
- 7: ban kackint / Pallapse prei stansubban / ainan pero=
- 8: nin Crxtiāniskan madlin / kai stai schian Crixtiāni=
- 9: skan Salūbiskan busennien en Deiwas Emnen en=
- 10: laipinne bhe Deiwutiskai / prei Deiwas girsnan wan[-]
- 11: gint massi / bhe ickai ainonts ēnstan turīlai preiwai[-]
- 12: tiat / stas segē stan en kērdan / adder tussise pansdau
- 13: bhe etlāikusin deickton prei kitawidintunsin / priki
- 14: stansubban prei īmt / Deiwas dase steimans swaian
- 15: etnīstin.
- 16: Stai Salūbsna pir=
- 17: schau Kīrkin.
- 18: N. Quoi tu N. prei twaian Salubiskan Sa=
- 19: lūbin turrit.
- 20: Kaden stai abbai ia ettrāi / Tīt tur[-]
- 21: ri stas Lūbeniks steimans
- 22: tals gerdant titet.

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*1 One Wedding B- 2 ook, How that in our Chur- 3 ch's order standeth. 4 Banns. 5 N. And N. Want under Divine Ord- 6 er, to aim at that Holy state, of that Matri- 7 mony, Desire thereto, one com- 8 mon Christian prayer, that they wish that Christ- 9 ian Marital state in God's Name 10 and can complete blissfully, for God's praise. 11 and if anyone had about\_ that at (= to) sp- 12 eak, that doeth that in time, or let him keep silent later 13 and restrainteth at (= to) change anything, against 14 thaitself at (= to) take. God give to those his 15 grace. 16 That Wedding be- 17 fore The Church. 18 N. Wilt thou to have N. at thy Marital S- 19 pouse. 20 When those both answer yea, So ha- 21 th that Wedder to those 22 further to speak so.*

- 1: Saļūbas Lāis-
- 2/3: kas, kāi stas stalē en n<sup>o</sup>ūsun Kīr-
- 3/2: kis teikūsna<sup>8</sup>.
- 4: Pawakīsna.
- 5: N. be N. kwaitē pa Deiwūtiskan Enteikūs-
- 6/7: nan kakīnt prei swīntan saļ<sup>a</sup>ūbas būseņan<sup>8</sup>.
- 7/6: Paļapsē prei stansūban perō-
- 8/11: niskan<sup>325</sup> krikstāniskan mādlin, kāi tenēi mazīlai<sup>8</sup> šan krikstānis-
- 9: kan saļūbiskan būseņan<sup>77</sup> en Dēiwas Ēmnen<sup>17</sup> pa-
- 10: gaūtun be deiwūtiskai, prei Dēiwas gīrsnan wan-
- 11/8: gīnt<sup>340</sup>. Be ikai ainuūts turīlai ēnstan preiwai-
- 12: tāt, stas segīsei<sup>341</sup> di en kērdan, āder tusīsei paņzdau
- 13: be etļāikusei<sup>342</sup> sin deiktan kūmpint<sup>343</sup>, kāi pīki
- 14: stansūban preidālai<sup>344</sup>. Dēiwas dāsei tenēimans<sup>345</sup> swājan
- 15: etnīstin.
- 16: Saļ<sup>a</sup>ūbsna pīrž-
- 17: dau<sup>247</sup> Kīrkin.
- 18/19: N. Kwāi tu turītwei N. per<sup>346</sup> swājan saļūbiskan sa-
- 19/18: lūbin<sup>8</sup>?
- 20: Kādan stāi ābai etrāi jā<sup>8</sup>,
- 21: lūbeniks tūri tenēimans<sup>345</sup>
- 22: tāļs gērdaut tītat:

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<sup>340</sup> With a wrong translation of if. *anfahen* ‘to begin’ as ps. ‘(they) wish’ A.Will corrupted the sense.

<sup>341</sup> Germ. cn. *thue* 98<sub>11</sub> has just the same optative meaning as Germ. *schweige* 98<sub>11</sub> = Pr. *tussīse* 99<sub>12</sub>.

<sup>342</sup> Cf. *mukinsusin* 97<sub>20</sub>.

<sup>343</sup> V. Mažiulis thinks it was P. Megott, who separated r. *sich* from the verb *enthalt* and associated it with a misheard “verändern” instead of *verhindern* (PKP II 194). For \**kūmpint* ‘verhindern’ cf. 51<sub>14</sub>.

<sup>344</sup> *dawider für zunemen* 98<sub>12</sub>; there is no verb *prei īmt* here but a substantive ‘increase’ (*Zunehmen*). For a reconstruction \**prei-dātun* ‘to add, adjoin’ cf. pc.pt.ac. *sen-dāuns* 109<sub>2</sub> ‘jointed, united (coupled)’.

<sup>345</sup> *jnen* ‘ihnen’ means ‘to them’, not ‘to those’.

<sup>346</sup> ‘To have for (= as)...’ is a better translation of Germ. ‘haben zu ..’, than ‘to have at (= Pr. *prei*) ...’



Dieweil jr denn zum heiligen Stand der Ehe  
wolt greiffen/ auff das jr das nicht one verstande  
des Worts Gottes thut/ wie die Engleubigen / So  
hiet zum ersten das Wort Gottes / wider den  
Stand von Gott ist eingesetzt worden.

## Also schreibt Moses im ersten Buch/ am andern Capitel.

Vnd Gott der HERR sprach: Es ist nicht  
gut/das der Mensch allein sey / Ich will jm einen  
Gehülffen machen / die vmb jm sey. Da ließ Gott  
der HERR einen tieffen Schlaf fallen / auff den  
Menschen / vnd er entschlief / vnd nam seiner Rie-  
ben eine / vnd schloß die ster zu mit fleisch / Vnd  
Gott der HERR barwet ein Weib auß der Riebel/  
die Er von dem Menschen nam / vnd bracht sie zu  
jm. Da sprach der Mensch: Das ist doch Bein  
von meinen beinen / vnd Fleisch von meinem  
fleisch / man wird sie Mennin heißen / darumb  
das sie vom Manne genomeu ist. Darumb wird  
ein Man seinen Vater vnd Mutter verlassen / vnd  
an seinem Weib hangen / vnd sie werden sein ein  
Fleisch.

Darnach wende er sich zu  
inen beiden vnd rede  
sie an/ Also:

Stankisman

Stankifinan ious præſtan/ſwintan baufemni  
 en ſteife Salūban kakin / bhe kai ious ſtanni ſchlāit  
 iſſpreſnan ſteifon wīrdan Deīwas ſegīſtei / kāigi ſtai  
 midru ōngi / Tit kīrdeiti en pīrmannin ſtan wīrdan  
 Deīwas kāigi ſtas Sallubai buſennis eſſe Deīwan  
 enſadints aſt.

**Tit peiſai Woife en pīrmannien  
 laiſten en anter ſmuſt laitinſhan.**

Bhe Deīws Rikījs billa. Sta aſt ni labban /  
 Kai ſtas ſmunents ains aſt / As quot ſteſmu ainan  
 pogalban teſint / kawiða ſurgitennen boūſei / Stwi  
 dai Deīws ainan gillin maiggun kūt noſtan ſmu  
 nentinan / bhe tans iſmigē bhe immats ſwaife grēi  
 wakaulin ainan / bhe pertraūki ſtan deiekton ſen  
 menſan / bhe dīws Rikījs kūra ainan gennan / eſſe  
 ſtan Greiwa kaulin / kawiðdan tans eſſe ſteſmu ſmu  
 nentin immats / bhe weddēdin præſtan. Stwi billa  
 ſtas ſmunents / ſta aſt ainawiðdi kauli eſſe maians  
 kaūlin / bhe menſā eſſe maiān menſan / ſtwi wīſti  
 dien wīrinan billiuns / ſteſſe paggan / Kai tenna eſſe  
 wīſrau imtā aſt / Steſſe paggan wīſt ains wīrs /  
 ſwaian Tawan / bhe mūcin powiērpuns / bhe en  
 ſwaiaſnu gennan kabiuns / bhe ſtai wīſt boūuns  
 ains menſas.

**Panſdau wartinna ſin tans præ  
 abbans / bhe enwaitia tennans / Titet.**

**L iij Weil**

### III 101

- 1: Stankīśman ious prēistan swintan bausenni=
- 2: en steise Salūban kakīnt / bhe kai ious stan ni schlāit
- 3: isspresnan steison wirdan Deiwas segijtei / kāigi stai
- 4: nidruwīngi / Tīt kīrdeiti en Pirmannin stan wirdan
- 5: Deiwas kāigi stas Sallubai busennis esse Deiwan
- 6: ensadints ast.
- 7: Tīt peisai Moises en pirmannien
- 8: laiskēn en antersmu sklaitinsnan.
- 9: Bhe Deiws Rikijis billa. Sta ast ni labban /
- 10: kai stas smunents ains ast / As quoi stesmu ainan
- 11: pogalban teckint / kawida surgi tennen boūsei / Stwi
- 12: dai Deiws ainan gillin maiggun krūt nostan smu=
- 13: nentinan / bhe tans ismigē bhe immats swaise grēi=
- 14: wakaulin ainan / bhe pertraūki stan deickton sen
- 15: mensan / bhe deiws Rikijis kūra ainan gennan / esse=
- 16: stan Greiwakaulin / kawijdan tans esse stesmu smu=
- 17: nentin immats / bhe weddēdin prēistan. Stwi billa
- 18: stas smunents / sta ast ainawijdi kaulei esse maians
- 19: kaūlins / bhe mensā esse maian mensan / stwi wīrsti
- 20: dien wijrinan billiūns / stessee paggan / kai tenna esse
- 21: wijrau imtā ast / Stessee paggan wīrst ains wirs /
- 22: swaian Tawan / bhe mūtīn powiērpuns / bhe en
- 23: swaiasmu gennan kabīuns / bhe stai wīrst boūuns
- 24: ains mensas.
- 25: Pansdau wartinna sin tans prei
- 26: abbans / bhe enwaitia tennans / Titet.

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*1 That\_time ye at that holy sta- 2 te of Matrimony to aim, and that ye that not without 3 understanding of those words of God do, as those 4 infidel, So hear at First that word 5 of God how that Marital state by God 6 is set up. 7 So writes Moses in the first 8 book in the second chapter. 9 And God the Lord spoke. That is no good, 10 that that man is one. I want to that one 11 helper to make, who be round him. Here 12 let God one deep sleep to fall on \_that m- 13 an, and he fell asleep and is said to have taken one of own r- 14 ibs, and pulled that place over with 15 flesh, and god the Lord created one woman, from 16 that Rib, which he from that m- 17 an is said to have taken, and led \_her to \_that. Here spoke 18 that man: this is equally bones from my 19 bones, and flesh from my flesh, here one will 20 call her man's, because of, that she is from 21 man taken. Therefore one man will, 22 leave his Father, and mother, and on his woman hang (= cing), 23 and those will be 24 one flesh. 25 Then turneth he to 25 both, and addresseth them, So.*

### III 101

- 1: Stèse pàgan, kã<sup>347</sup> j<sup>o</sup>ús prēi swintan saļūbas b<sup>a</sup>úse-  
2/3: ņan kakinatei<sup>348</sup>, be kã j<sup>o</sup>ús stan seglītei<sup>7</sup> ni šļāit  
3/2: Dēiwas wīrdas isprēsnan<sup>8</sup>, kãigi  
4: nidruwīngai<sup>349</sup>, tīt kird<sup>e</sup>īli<sup>350</sup> en Pīrmanin Dēiwas  
5: wīrdan<sup>8</sup>, kãigi stas saļūbaibúsenis èze Dēiwan  
6: ast ensadīnts<sup>8</sup>.  
7: Tīt peisāi Mōises en pīrmasmu  
8: ļāiskan en āntersmu sklaitīnsnan.  
9: Be Dēiws Rikīs biļā<sup>48</sup>: Sta ni àst<sup>8</sup> ļāban,  
10: kã stas zmúnents ast aíns<sup>8</sup>. As kwāi tikīnt<sup>8</sup> tenèsmu  
11: pagaļban, kawīda b<sup>o</sup>úsei zūrgi tēnan. Stwi  
12: dāi Dēiws krút giļai māigai<sup>8,351</sup> na zmū-  
13: nentinan<sup>135</sup> be tāns izmiģē. Be imīts<sup>352</sup> aínan tenèse<sup>353</sup> krēi-  
14: wakaulin<sup>8,354</sup> be pertraúki stan deiktan sen  
15: mēnsan. Be Dēiws Rikīs kúra gēnan èze  
16: stan krēiwakaulin, kawīdan tāns èze zmū-  
17: nentin imuns<sup>355</sup>, be wedē<sup>356</sup> din prēi stan. Stwi biļā<sup>48</sup>  
18: zmúnents: sta ast ainawīdai kaúļai<sup>4</sup> èze mājans  
19: kaúľins<sup>4</sup>, be mensā èze mājan mēnsan. Stwi wīrst di<sup>357</sup>  
20/21: din wīrinan biľwuns, stēse pàgan, kai tenā ast imtā èze  
21/20: wīran. Stēse pàgan wīrs wīrst  
22: swàjan táwan be mútin pawērpuns be en  
23: swajāsmu gēnan kabíwuns si, be tenēi wīrst b<sup>o</sup>úwuns  
24: aínas mēnsas<sup>358</sup>.  
25: Pańzdau tāns wartīna sin prei  
26: àbans, be enwaiķā tēnans tītāt:

<sup>347</sup> *Stankisman* is a calque of Germ. *Dieweil*. For *Stesse paggan*, *kai* cf. 101<sub>20</sub>. Cf. also Lith. *kadan-gi*.

<sup>348</sup> Either Pr. *quoitēti* ‘wolt, ye will’ was omitted, or Germ. 2 pl. *wolt greiffen* was perceived as if. *greiffen*.

<sup>349</sup> Unattested (*i*)ja-stem nom. pl. is restored theoretically: cf. Lith. sg. *vienguńgis*, pl. *vienguńgiai*.

<sup>350</sup> *kīrdeiti* \*[kīrd<sup>e</sup>īti] shows that A. Will could not define place of the accent in imperative form.

<sup>351</sup> For feminine cf. Mažiulis *PKP* III 96 f.

<sup>352</sup> Cf. fn. 81 in Comments to Catechism I.

<sup>353</sup> *immats swaisē* means ‘(God) took His (own rib)’ in Baltic (as well as in Slavic).

<sup>354</sup> For initial *k* cf. Mažiulis *PEŽ* I 404 f. For gen. pl. *-in* cf. fn. 324.

<sup>355</sup> *immats* (but not *ymmits* I, *ymmeits* II, *poqoitēts* III 117<sub>23</sub>) may reflect a false pc.ps.ac. *-ants* instead of pt. *-uns* – cf. *sindats* I 9 instead of *\*sindants*, but *sīdons* [sīduns] III 43<sub>4</sub>, what is a preterit participle

<sup>356</sup> *-ē* is not because of an oxytone accent [as (*semm*)ē 105<sub>13</sub> = (*giw*)ei \*[-ēi] 75<sub>22</sub>, fn. 36], since there was a pt. form *\*vēdi* < *\*vedē* undoubtedly. The length *weddē-* was a result of a secondary accent in a two-syllable word due to following enclitic (*din*), cf. *ymmeits* II 13 < *\*im<sup>e</sup>7+-ts* < *\*imē*.

<sup>357</sup> German impersonal construction repeated. The Biblical text is: Gen. 2 : 18 (101<sub>9-11</sub>), 21–24 (101<sub>11-24</sub>).

<sup>358</sup> There is no obstacle to reconstruct a Baltic gen. attr. *\*ainas mensas* ‘of one flesh’ in this sentence.

Weil jr euch beide in den Ehestand begeben  
habt/in Gottes Namen / So höret auff's erste das  
Gebot Gottes / vber diesen Stand. So sprichet  
S. Paulus.

Jr Männer liebet ewre Weiber/ gleich wie  
Christus geliebet hat die Gemeine / vnd hat sich  
selbst für sie gegeben/ auff das Er sie Heiliget / vnd  
hat sie Gereiniget/durch das Wasserbad im Wort/  
auff das Er sie Im selbst zurichtet / eine Gemeine  
die Herrlich sey / die nicht habe einen Flecken / oder  
Runzel/oder des etwas / sondern das sie Heilig sey/  
vnd vnstrefflich.

Also sollen auch die Männer jre Weiber lieben/  
als jreeigene Leibe/Wer sein Weib liebet / der liebet  
sich selbst / Denn niemandt hat jemal sein eigent  
Fleisch gehasset / Sonder er necret es / vnd pflaget  
sein/Gleich wie auch der HErr die Gemeine.

Die Weiber sein vnterthan jren Männern / als  
dem HErrn/Denn der Man ist des Weibs Haupt/  
Gleich wie auch Christus das Haupt ist der Ge-  
meine/vnd Er ist seines Leibs Heiland. Aber wie nu  
die Gemeine Christo ist vnterthan / Also auch die  
Weiber jren Männern in allen dingen.

Zum andern/ hört auch das Creu-  
tze so Gott auff disen Stand  
geleget hat.

Stantisman



Stanfisman kai ious wans abbai enstan/  
Salaubai boufennien podauns astai en Deiwes  
Emnen/Tit kirdijci en Pirmannien stan pallaipfan  
Deiwes / noschan bausennien / Tit billa Swinta  
Pauli.

Jous Wijrai/milijci ioufans Gemans/käigi  
Christus milijuns ast stan perönin/bhe ast sien sups  
pêrstandauns/Nostan kai tans tennan Swintina  
bhe ast tennan Skijstinnons/ prastan vondas spaga  
tan enstan wirdan/Nostan kai tans stan sebbei po  
gatterwinlai ainan pijrin / Quai Rikijstai baulai  
Quai niturilai ainontin milinan adder senstrempi  
fnan/adder steifon deictas/Schlaite kai stai Swin  
tai boufei/bhe niebwinutei.Tit turri dijgi stai wij  
rai swaians gammans milijt käigi swian subban kër  
menen/kas swaian Gammans milē/stas mīle sien sub  
ban / beggi nīaintonts ast ainontinreisā swaian  
subban meršan dergēuns / Schlāits tans maitā  
stan bhe kūnti stan / Alinaweydi käigi stas Rikeis  
stan perönin Scai gammāi boufei pomeston swaain  
wijrin käigi stēsinu Rikijān / Beggi stas wijrs ast  
steifei Gemnas gallū / Alinawidai kai Christus sta  
gallū ast steifon perönistan / Bhe tāns ast swaise  
kermenes pogalbene / Adder käigi stai perōni Chris  
sto ast poklusman/Tit dijgi stai gammāi swaimans  
wijrimans en wiffans poweifins.

Drei Antersinn kirdijci dijgi stan  
strijin kawidan Deiwes noschan  
baufennien lassinnuns ast.

### III 103

- 1: Stankīśman kai ious wans abbai ēnstan /
- 2: Salaūbai boūsennien podāuns astai en Deiwas
- 3: Emnen / Tīt kirdijti en Pirmannien stan pallaipsan
- 4: Deiwas / noschan bausennien / Tīt billa Swints
- 5: Pauli.
- 6: Jous Wijrai / milijti ioūsans Gennans / kāigi
- 7: Christus milijuns ast stan perōnin / bhe ast sien sups
- 8: pēstan dāuns / Nostan kai tans tennan Swintina
- 9: bhe ast tennan Skijstinnons / prastan vndas spag=
- 10: tan ēnstan wirdan / Nostan kai tans stan sebbei po=
- 11: gattewinlai ainan pijrin / Quai Rikijiskai baulai
- 12: Quai niturrīlai ainontin mīlinan adder senskrempū[-]
- 13: snan / adder steison deicktas / Schlait kai stai Swin[-]
- 14: tai bousei / bhe niebwinūtei / Tīt turri dijgi stai wij=
- 15: rai swaians gannans milijt kāigi swian subban kēr[-]
- 16: menen / kas swaiāu Gannan milē / stas mile sien sub[-]
- 17: ban / beggi niaintonts ast ainontinreisan swaian
- 18: subban mensan dergēuns / Schlāits tans maitā
- 19: stan bhe kūnti stan / Ainaweydi kaigi stas Rikeis
- 20: stan perōnin. Stai gannai bousei pomeston swaain
- 21: wijrin kāigi stēsmu Rikijan / Beggi stas wijrs ast
- 22: steisei Gennas gallū / Ainawīdai kai Christus sta
- 23: gallu ast steison perōniskan / Bhe tāns ast swaise
- 24: kermenēs pogalbenix / Adder kāigi stai perōni Chri=
- 25: sto ast poklusman / Tīt dijgi stai gannai swaimans
- 26: wijrimans en wissans poweistins.
- 27: Prei Antersmu kirdijti dijgi stan
- 28: skrijsin kawīdan Deiws noschan
- 29: bausennien lassīnnuns ast.

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*1 That\_time as ye you both into \_that 2 Marital state have given in God's 3 Name, So hear at First that commandment 4 of God, on \_this state. So speaks Saint 5 Paul. 6 Ye Men, love your Women, as 7 Christ hath loved that community, and hath him self 8 for \_it given. So that he should Sanctify her 9 and (He) hath Cleaned her, through \_that water wash- 10 ing in \_that word, So that he that for himself should pre- 11 pare (as) one community, Which should be marvellously 12 Which should have no single blot or pucker- 13 ing, or of those anything, But that that should be Sacr- 14 edly, and not-inculpatedly. So have also those m- 15 en to love their women as their own bo- 16 dy. who loveth his Woman, that loveth him s- 17 elf, because nobody hath single \_time 18 soiled his own flesh. However he feedeth 19 that and protecteth that, Equally as that Lord 20 that community. Those women be obedient to their 21 man as to that Lord, Because that man is 22 of that Woman head, Equally as Christ is that 23 head of those community, And he is of his 24 body saviour. However as that community is to Chri- 25 st obedient, So also those women to their 26 men in all things. 27 Secondly hear also that 28 cross which God upon \_that 29 state has put.*



### III 103

- 1: Stèse pàgan, kâi<sup>347</sup> j<sup>o</sup>ús [s'an] àbai en  
2: saļ<sup>a</sup>ūbaib<sup>o</sup>ūseņan padāwus<sup>359</sup> āstai en Dèiwas  
3: Ēmnen, tít kirdīti en pírmaņan Dèiwas paļāipsan  
4: èze<sup>360</sup> šan b<sup>o</sup>ūseņan. Tít biļā Swints  
5: Pāuli:  
6: J<sup>o</sup>ús Wírai, milīti j<sup>o</sup>úsans Gènans, kāigi  
7: Christus ast milīwuns stan perónin be ast [s'an] sùps  
8: pēr stan dāwuns, nóstan kai tāns tēnan swintinļai,  
9: be ast tēnan skīstinuns pra<sup>w</sup>uñdas spàg-  
10: tan ēn stan Wīrdan<sup>361</sup>, nóstan kai tāns tēnan<sup>362</sup> sèbei pa-  
11: gātawinļai pírīn<sup>333</sup>, kwai rikīskai b<sup>a</sup>ūļai,  
12: kwāi niturīlai ainuñtin mīlinan àder senskrepūs-  
13/14: nan, àder stēisun deiktas, šļāit kâi stai b<sup>o</sup>ūļai swin-  
14/13: tan, be niebwinūtan<sup>363</sup>. Tít tūri dīgi wī-  
15: rai swājans ģānans<sup>364</sup> milīt kāigi swājan sūban kēr-  
16: menen. Kas swājan ģānan<sup>364</sup> milē, stas milē [s'an] sū-  
17: ban, bēgi niainuñts ni ast ni ainuñtin<sup>8</sup> rēizan swājan  
18: sūban mēnsan dergēwuns, šļāits tāns maitā  
19: stan be kūnti stan, ainaw<sup>e</sup>īdi kāigi Rikīs  
20: stan perónin. Stai ģānai b<sup>o</sup>ūsei pamēstan swajāsmu  
21: wīran<sup>365</sup> kāigi Rikīju, bēgi wīrs ast  
22/23: ģēnas gaļū ainawīdai kâi Christus ast  
23/22: gaļū stēses peróniskan, be tāns ast swāise  
24/25: kērmēnes pagaļbeniks, àder kāigi peróni ast Chri-  
25/24: sto pakļūsman, tít dīgi ģānai<sup>364</sup> swāimans  
26: wīrimans<sup>365</sup> en wisāmans<sup>366</sup> paw<sup>e</sup>ístins.  
27: Prei āntersmu kirdīti dīgi stan  
28: skrízin, kawīdan Dèiws nó šan  
29: b<sup>a</sup>ūseņan ast ļazīnuns<sup>8</sup>.

<sup>359</sup> *podāuns* instead of agreed nom. pl. \**podāusis* points to earlier neuter form \**podāus*. Cf. ftn. 147.

<sup>360</sup> A. Will translated *Gebot I...I vber diesen Stand* 102<sub>3</sub> as “Commandment I...I upon (Pr. no) this state”.

<sup>361</sup> Incorrect German *auff dass Er sie Heiliget, vnd hat sie Gereiniget* 102<sub>8</sub> repeated instead of original ἀγιάσει, καθαρίσας ‘in order to sanctify (by) having cleansed’ (pc. aor. ac. without ‘and’) Eph. 5 : 26.

<sup>362</sup> Cf. *tennan* 103<sub>8</sub>.

<sup>363</sup> Usual adverbs were used instead of “predicative” ones. Cf. an opposite confusion in III 77<sub>11</sub> (ftn. 237).

<sup>364</sup> Spellings like *ganna-* cannot reflect any velarisation because of parallel *genna-* (103<sub>6,22</sub> etc.). Here *g* \*[g] is palatalised before *e*, but *e* and *a* get neutralised after a palatal consonant.

<sup>365</sup> An occasional mistake *wijrin* (1x) possibly occurred due to dat. pl. *wijrimans* 103<sub>26</sub> < *wīr<sup>a</sup>mans*.

<sup>366</sup> An ajective type of declension (6x) of this pronoun is more often as a pronominal one (1x) in III.

So sprach Gott zum Weibe: Ich wil dir viel  
Schmertzen schaffen/wenn du Schwanger wirst/  
Du solt mit Schmerzten Kinder geben / vnd dein  
Will soll deinem Manne vnterworffen sein/vnnd  
er soll dein Herr sein.

Vnd zum Man sprach Gott: Diu weil du hast  
gehorchet der Stimme deines Weibs / vnd gessen  
von dem Baum/dauon Ich dir gebot/vnd sprach:  
Du solt nicht dauon Essen / Verfluche sey der  
Acker vmb deinet willen / mit Kummer solstu dich  
barauß nehren/dein lebenlang/Dorn vnd Disteln  
soll er dir tragen / vnnd solt das Kraut auff dem  
Felde Essen. Im schweiß deines Angesichts soltu  
dein Brot Essen/biß das du wider zur Erden wer-  
dest/dauon du genommen bist/ Denn du bist Erde/  
vnd solt wider zur Erden werden.

## Zum Dritten.

Zum dritten / So ist das ewer Trost / das jr  
wisset vnd gleubet / wie ewer Standt für Gott an-  
geneme/vnd gesegnet ist/Denn also stehet geschrie-  
ben: Gott Schuff den Menschen / Im selb st zum  
Bilde/ Ja zum Bilde Gottes schuff er in. Er schuff  
sie ein Menlein vnd Frewlein/Vnd Gott segnet sie/  
vnd sprach zu inen: Seid fruchtbere/vñ mehret euch/  
vnd erfüllet die erden/vñ macht sie euch vntertan/  
bhe

Tit billa Deirws prei Gennan as quoi tebbe  
 toulan Gulsennin teickut / Kantou sen brendekera  
 mnen postāsei/Tu turri sen Gulsennien malnijtans  
 genton / bhe twais quāits turri twaiāsinu wūran  
 pomests baūton/bhe tāns turei twais Rikij's bout.

Bhe prei Wiran billa Deirws / Stantisman  
 Kai tou assai klauseins stesinu tārīn twaiasei Gena  
 nan/bhe iduns esse stesinu garrin / Esse Kawidemu  
 as tebbei laipinna / bhe billai / Tu nūreui esse stesinu  
 ist / Perklantits bonse stas lauck's twaise paggan /  
 Sen Alkinisquai / turei tou tien nostan' pomaitat  
 Eulginai giwassi Kaānbri bhe strigli turreitans teb  
 bei pijsf / Bheturei stan Sālin nostan laukan istwe /  
 En pratāisnin twaise prosnan turri tu twaian gei  
 tin istwe / stu ilgūni Kai tu etkumps prei semman po  
 stāsei / esse Kawidemu tou anints assai / beggi tou  
 asse semmē bhe turei prei semmien postātwei.

## Prei Tirtsnu.

Tit ast sta ioufan Glands / Kai ious waiditi  
 bhe druwētei / Kai ious bousennis pirsdan Deirwan  
 enints bhe chsignāts ast / Beggi titet sialli peisācon /  
 Deirws teikū stan sinmentin jebbei supsinu en pru  
 snanpoligon / ia prei prusiāspoligun Deirwas teikū  
 tāns temman / Tāns teikū temmans Ninan wijnkan  
 bhe Gannikan bke Deirws signai temmans / bhe bil  
 lāts prēidins seici weiffewingi bhe tūlninaiti wans /  
 bhe erpilninaiti stan semmien / bhe tickūnaiti iou  
 mas stan subban / pomettewingi.      M      Vnd

### III 105

- 1: Tīt billa Deiws prei Gennan as quoi tebbe
- 2: toūlan Gulsennin teickut / kantou sen brendeker=
- 3: mnen postāsei / Tu turri sen Gulsennien malnijkans
- 4: gemton / bhe twais quāits turri twaiāsmu wijran
- 5: pomests baūton / bhe tāns turei twais Rikijs bout.
- 6: Bhe prei Wiran billa Deiws / Stankīsmān
- 7: kai tou assai klausius stesmu tārin twaiasei Gen=
- 8: nan / bhe īduns esse stesmu garrin / Esse kawīdsmu
- 9: as tebbei laipinna / bhe billai / Tu niturei esse stesmu
- 10: īst / Perklantīts bouse stas laucks twaise paggan /
- 11: Sen Alkīnisquai / turei tou tien nostan pomaitat
- 12: kuilgimai giwassi / kaāubri bhe strigli turrei tans teb[-]
- 13: bei pijst / Bhe turei stan Sālin nostan laukan istwei /
- 14: En prakāisnan twaise prosnan turri tu twaian gei=
- 15: tin istwe / stu ilgimi kai tu etkumps prei semman po=
- 16: stāsei / esse kawīdsmu tou animts assai / beggi tou
- 17: asse semmē bhe turei prei semmien postātwei.
- 18: Prei Tīrtsmu.
- 19: Tīt ast sta ioūsan Glands / kai ious waiditi
- 20: bhe druwētei / kai ioūs bousennis pirsdaui Deiwan
- 21: enimts bhe ebsignāts ast / Beggi titet stalli peisāton /
- 22: Deiws teikū stan smunentin sebbei supsmu en pru=
- 23: snanpolīgon / ia prei prusnas polīgun Deiwas teiku
- 24: tāns tennan / Tāns teiku tennans Ainan wijrikan
- 25: bhe Gannikan bke Deiws signai tennans / bhe bil=
- 26: lāts prēidins seiti weijsewingi bhe tūlninaiti wans /
- 27: bhe erpilninaiti stan semmien / bhe tickinnaiti iou=
- 28: mas stansubban / pomettewingi.

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*1 So spoke God to Woman I want to thee 2 make much Pain, when \_thou with pregnant\_bo- 3 dy becomest, Thou hast with Pain children 4 to procreate, and thy wish hath to thy man 5 to be submitted, and he hath to be thy Lord. 6 And to Man God spoke: that\_time 7 as thou hast obeyed that voice of thy Wo- 8 man, and eaten from that tree, About which 9 I to thee commanded, and said, Thou hast not from that 10 eat, Cursed be that field because of thee. 11 With Hunger, hast thou thee on \_that to feed 12 as\_long thou livest thorn and thistle hast it to 13 thee to bring, And [thou] hast to eat that Grass on \_that field. 14 In sweat of thy face thou hast to eat thy br- 15 ead, so long as thou again to soil be- 16 comest, from which thou art taken, because thou 17 art soil and hast to become to soil. 18 Thirdly. 19 Thus is that your Consolation, that ye know 20 and believe, that your state before God 21 is accepted and blessed, Because thus standeth written: 22 God created that man to himself own in f- 23 ace similar, yea at face similar to God created 24 he him. He created them One male 25 and Female and God blessed them, and is said to have spo- 26 ken to \_them be fertile and multiply you, 27 and fill that earth, and make to 28 you that \_self, obedient.*

- 1: Tít biļā<sup>48</sup> Dèiws<sup>17</sup> prei gènan: As kwāi tèbe<sup>36</sup>
- 2: t<sup>o</sup>ūlan guļsenin teikūt. Kañ t<sup>o</sup>ū sen breñdekēr-
- 3: m<sup>e</sup>nen pastāsei<sup>367</sup>, tu tūri<sup>12</sup> sen guļseņan maļnīkans
- 4/5: gamīntun<sup>368</sup>, be twāis kwāits tūri b<sup>a</sup>ūtun twajāsmu wīra<sup>15</sup>
- 5/4: pamēstan<sup>304</sup>, be tāns tūrei<sup>12</sup> b<sup>o</sup>ūt twāis Rikīs<sup>8</sup>.
- 6: Be prei wīran biļā<sup>48</sup> Dèiws: Stēse pāgan<sup>347</sup>,
- 7/8: kai t<sup>o</sup>ū [ās'ai]<sup>364</sup> kļausīwuns<sup>369</sup> twajāses<sup>14</sup> gē-
- 8/7: nas tārin<sup>8</sup>, be īduns èze gāra<sup>15</sup>, èze kawīdsmu
- 9: as tèbei ļaipina be biļai<sup>48</sup>, tu nitūrei èze stēsmu
- 10: īst, perkļantīts b<sup>o</sup>ūse<sup>36</sup> stas ļauks twāise pāgan.
- 11: Sen aļkīniskwai<sup>370</sup> tūrei t<sup>o</sup>ū nō stan pamaitāt sin<sup>327,25</sup>
- 12: kuļģimai gīwasi<sup>367</sup>, kāubrin be strīglin<sup>371</sup> tūrei tāns tè-
- 13: bei pīst, be tu tūrei zālin<sup>372</sup> na ļaukan īstwei.
- 14: En prakāisnan twāise prūsnan tūri tu twājan gei-
- 15/16: tin īstwe<sup>36</sup>, stu iļģimi kai tu etkūmps pa-
- 16: wīrsei<sup>373,367</sup> en [z'am'an], èze kawīdai t<sup>o</sup>ū anīmts [ās'ai]<sup>364</sup>, bēgi t<sup>o</sup>ū
- 17: àse<sup>36</sup> zemē be tūrei en [z'am'an] pawīrstwei<sup>373</sup>.
- 18: Prei Tīrtsmu.
- 19: Tīt ast j<sup>o</sup>ūss<sup>374</sup> gļānds, kāi j<sup>o</sup>ūs waīditei
- 20: be druwētei, kāi j<sup>o</sup>ūss b<sup>o</sup>ūsenis pīrzdau Dèiwan
- 21: ast enīmtan<sup>304</sup> be ebzignātan<sup>304</sup>, bēgi tītat stāli<sup>12</sup> peisātan:
- 22: Dèiws teikū stan zmūnentin sēbei sūpsmu en prūs-
- 23: nan palīgun, jā prei Dèiwas prūsnas palīgun teikū
- 24: Tāns tēnan. Tāns teikū tēnans wīrikan
- 25: be gānikan. Be Dèiws zignāi tēnans, be bi-
- 26: ļāts<sup>173</sup> prēi dins: Seīti wēisewingi<sup>375</sup> be tūļninaiti si<sup>327</sup>,
- 27: be erpiļninaiti ze[m']an, be tikīnaiti din<sup>38</sup> sē-
- 28: bei pamētiwingi<sup>376</sup>,

<sup>367</sup> An athematic presence form 2 sg. *-sei*, which emerged after leveling endings in singular, ftn. 260.

<sup>368</sup> V. Mažiulis *PEŽ* 1 347–349.

<sup>369</sup> Will's agreement of *klausīuns* with the dative case is a repetition of Germ. *gehörchet der Stimme* 104.

<sup>370</sup> Prp. *sen* + dative is a Prussian archaism (a corresponding German agreement is not seen here).

<sup>371</sup> Will's nominatives is a simple mistake due to their initial position and absence of articles in German.

<sup>372</sup> For the acute tone cf. Latvian *zāle* (Lithuanian circumflex in *\*žolę* is a result of a later metatony).

<sup>373</sup> A. Will's calque, but cf. *po-wartinsnan* 63<sub>15</sub> 'conversion', Lith. *pawiřsti į*, Latv. *pārvērsties* 'to turn into'.

<sup>374</sup> Cf. *ioūs bousennis* 105<sub>20</sub>.

<sup>375</sup> For the tone cf. circumflex in *wēisin* 109<sub>8</sub> and in Lith. *vaĩsius*.

<sup>376</sup> A reduced *e* < \**i* < \**i* in the segment *tte* points to an occasional accent on *e*, cf *pomettīwingi* 91<sub>23</sub>.



vnd Zerschet vber Fisch im Meer / vber die Vögel  
vnter dem Himmel / vnd vber alles Thier / das auff  
Erden krecht. Vnd Gott sahe alles / was Er ge-  
macht hatte / vnd sihe da / Es war alles sehr Gut /  
Darumb spricht auch Salomon : Wer ein Ehe-  
fraw findet / der findet was guts / vnd schöpffet  
Segen vom HERRN.

Wolt jr nun solche Treu vnd pflicht einan-  
der leisten / so gebt einander die Ringe drauff (ha-  
ben sie anders Ringe) vnd gebt einander die  
hende.

**Darnach spreche er dem Manne  
für / vnd lasse in nach-  
sprechen Also:**

Ich N. neme dich N. mir zu einem Ehelich-  
en Gemahel / vnd gelobe dir meine Christliche  
Treu / dich nimmermehr zu lassen / Darzu mir  
Gott helff.

**Desgleichen sol er der Braut  
auch fürsprechen / Vnd dar-  
nach weiter sprechen.**

Diese Eheliche pflicht / die jr da für Gott / vnd  
seiner Gemein einander gelobt habt / Bestetige ich  
auß befehl der Christlichen Gemein / vnd spreche  
auch Ehelich zusamen / Im Namen Gottes des  
Vhe

Bherēauite' kirschā sučans en iūrin/kirschā stans  
 Pippalins pō Dangon/bhe kirschā wissans swirins  
 Eas noscimmien lise/Bhe Deius endeirā wissan/Ean  
 tans bei teikūuns / bhe dereis stwi sta bēi wissan  
 sparts labban/Stessapaggan billā dūgi Salomon  
 Eas cinan Salaūbaigannan aupallai / stas aupal-  
 lai ainan labban porūstīn / bhe knēipe signassen  
 esse Rīckūjan.

Quoitēti ious reinu stawūdan Ausaudisnān  
 bhe stallisnān ains antersmu laikūt / Tit dāiti ains  
 antersmu stans prēipūstans/bhe rānkans.

## Wansdau turci stas Lūbnigs prei Grandan billit Ger- bais pomien citet.

As L. immatin L. māim prei ainan Salūbin  
 bhe tantinne tebbe/maian Crīxtianīstān auschau-  
 disnān/tien niqūeigi prei pomierpt / Prei kawidan  
 mēnei Deius galbse.

## Litet digi prei Wārtin.

Schan Sallūbīstān stallisnān kawūdan ious  
 stwi pūsdau Deiuēn bhe swaiāsmu perēnien ains  
 antersmu tantinnons astai / Podrūktinai as is po-  
 laipensnān stēison Crīxtianīstān perēnie : bhe billi-  
 wans Salūbīstai emperri/en Emmen Deiuas stesse  
m ij Vaters



### III 107

- 1:** Bhe rikauite kirscha suckans en iūrin / kirscha stans
- 2:** Pippalins pō Dangon / bhe kirscha wissans swīrins
- 3:** kas nosemmien lise / Bhe Deiws endeirā wissan / kan
- 4:** tans bei teikūuns / bhe dereis stwi sta bēi wissan
- 5:** sparts labban / Stessepaggan billā dijgi Salomon
- 6:** kas einan Salaūbaigannan aupallai / stas aupal=
- 7:** lai ainan labban powijstin / hhe kniēipe signassen
- 8:** esse Rickijan.
- 9:** Quoītēti ious teinu stawijdan Ausaudīsnan
- 10:** bhe skallīsnan ains antersmu laikūt / Tīt dāiti ains
- 11:** antersmu stans prēipīrstans / bhe rānkans.
- 12:** Pansdau turei stas Lūbnigs
- 13:** prei Grandan billīt Ger=
- 14:** bais pomien titet.
- 15:** As N. imma tin N. māim prei ainan Salūbin
- 16:** bhe tankinne tebbe / maian Crixtianiskan auschau=
- 17:** dīsnan / tien niqueigi prei powiērpt / Preikawidan
- 18:** mennei Deiws galbse.
- 19:** Titet [Desgleichen sol er] digi prei Mārtin  
[auch fürsprechen / Vnd dar=nach weiter sprechen].
- 20:** Schan Sallūbiskan skallīsnan kawijdan ious
- 21:** stwi pirsdau Deiwan bhe swaiāsmu perōnien ains
- 22:** antersmu taukin nons astai / Podrūktinai as is po=
- 23:** laipinsnan stēison Crixtianiskan perōnien bhe billi
- 24:** wans Salūbiskai emperri / en Emnen Deiwas stesse

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*I And rule over fishes in sea, over those 2 Birds beneath the Sky, and over all beasts 3 which are crawling on earth. And God overlooked all, what 4 he had created, and look here that was all 5 very good. Therefore says also Salomon 6 who findeth one wife, that fin- 7 deth one good thing, and scoopeth up blessing 8 from Lord. 9 Wish ye now such Trustiness 10 and obligation one to other to hold, So give one 11 to other those finger rings, and hands. 12 Afterwards hath that Wedder 13 to Bridegroom to speak S- 14 ay after me so. 15 I N. take thee N. to me for one Wife 16 and promise to thee, my Christian trusti- 17 ness, thee never at (= to) abandon, At which 18 God help me. 19 Thus also to Bride [Not translated into Prussian: Similarly he hath to speak, And then to speak further]. 20 This Marital obligation which ye 21 here before God and your community one 22 to other have promised, I Confirm by or- 23 der of those Christian communities and I name 24 you Conjugally together, in the Name of God of that*

- 1: Be ríkauite kīrša zùkans en jūra<sup>15</sup>, kīrša
- 2: pìpalins pō<sup>328</sup> dangun<sup>189</sup>, be kīrša wìsans zwírins,
- 3: kas nō ze[m']an [líz'a]<sup>253</sup>. Be Dèiws endeirā<sup>377</sup> wìsan, kan
- 4: Tāns bei teikúwuns, be stwi sta bēi wìsan
- 5: spārts<sup>17</sup> lāban. Stèse pàgan biļā dīgi Salomon:
- 6: Kas saļ<sup>a</sup>ūbaiganan aupāļai<sup>36</sup>, stas aupà-
- 7: ļai<sup>36</sup> lāban pawístin be [kn'āip<sup>i</sup>a] zignásnan
- 8: èze Rikiju.
- 9: Kwaitēti j<sup>o</sup>ūs teinū stawídan aušaudísnan
- 10: be skalísnan aíns āntrasmu<sup>378</sup> ļaikút, tít dāiti aíns
- 11: āntrasmu prēipirstans be rānkans.
- 12: Pañzdau tūrei lūb<sup>e</sup>niks
- 13: per<sup>379</sup> grāndan<sup>380</sup> bilīt: Gēr-
- 14: bjais<sup>381</sup> pa [m'añ] títat.
- 15: As N. ìma tin N. māim<sup>382</sup> prei saļūbin
- 16: be taukīņa tēbe mājān krikštāniskan aušau-
- 17: dīsnan, ļaň nikwēigi ni<sup>8</sup> pawērpt, ėn ku<sup>383</sup>
- 18: gaļbse<sup>36</sup> mēnei Dèiws<sup>8</sup>.
- 19: [Stèsmu palīgu tūri tāns] dīgi per<sup>379</sup> Mārtin  
bilīt, be pañzdau tāļs bilīt].
- 20: Šan saļūbiskan skalísnan, kawídan j<sup>o</sup>ūs
- 21: stwi pírzdau Dèiwan be tenēse<sup>384</sup> perōņan aíns
- 22: āntrasmu<sup>378</sup> taukīnus<sup>147</sup> àstai, padrúktinai<sup>36</sup> as iz pa-
- 23: ļaipīnsnan stēses Krikštāniskan Perōņan be bilī<sup>385</sup>
- 24: wans sēntins<sup>386</sup> saļūbiskai ėmpirai<sup>387</sup>, en Ēmnen Dèiwas stēse

<sup>377</sup> This may be only ps./pt. of the verb \*endeirātwei, into which a type \*endeirītwei, ps. \*endeirā, evolved.

<sup>378</sup> Lithuanian data, as well as *antrā* 49<sub>13</sub>, point to oxytone; *antersmu* instead of \**antrāsmu* is occasional.

<sup>379</sup> Germ. *dem Manne für* 106<sub>13</sub> means 'for, instead of' = \**per*, \**en deiktan stesse*..., not A.Will's *prei* !

<sup>380</sup> Explained as 'husband, spouse' after Germ. *Manne*. However *Mārtin* 'bride' implies 'bridegroom' here.

<sup>381</sup> The stem is the same as in Lith. *gerbia*, Latv. (Curonian?) *apgērbja*, cf. Mažiulis *PEŽ* I 353.

<sup>382</sup> A doubtless dative form (an archaic \**mei* + "dat." \*-*mi*). No Lithuanian "instr." \**manim* may be restored: 1) instr. cannot be used for dat., 2) enough space in printed line (but cf. e.g. *ispresnā* 45<sub>9</sub>, *sausā* 119<sub>17</sub>), 3) no Pr. 1 sg. *man-* attested.

<sup>383</sup> *Darzu* "preikawidan" is German. For Baltic cf. Lith. *kamē* = \**ēn ku*, cf. *sēnku* 113<sub>12</sub>.

<sup>384</sup> A.Will calqued Germ. *seiner* as a Baltic reflexive *swaiāsmu* related to the subject, i.e. 'your', not 'his'.

<sup>385</sup> An innovation after *turri* 27<sub>4</sub>, *turītwēi* 27<sub>7</sub> due to if. *billītwēi* 71<sub>8</sub>, cf. ftn. 12, 48.

<sup>386</sup> A Baltic double accusative restored, cf. *PEŽ* I 257 for \**sēntins*.

<sup>387</sup> V. Mažiulis *PEŽ* I 254.

Vaters / vnd des Sons / vnd des heiligen Geists /  
Amen. Was Gott zusammen gefüget hat / sol kein  
Mensch scheiden.

## Darauff sol er also vber sie Beten.

3/Er Gott/der du Man vnd Weib geschaf-  
fen/vnd zum Ehestandt verordnet hast / darzu mit  
Früchten des Leibes gesegnet / vnd das Sacrament  
deines lieben Sons Jesu Christi / vnd der Kirchen  
seiner Braut darin bezeichnet. Wir bitten deine  
grundlose Güte / du wöllest solch dein Ge-  
schöpff Ordnung vnd Segen/nicht lassen  
verrucken/noch verderben / Sonderu  
gnediglich inn vns bewaren /  
Durch Jesum Christum  
vnsern 3/Ern/  
Amen.

Gott gebe euch seinen Frieden  
A M E N.

Lamass

**Tawas / bhe stesse Soūnas / bhe stesse Swintan  
 Noſeilis Aman / Ka Deīws emperri ſendāuns aſt /  
 ſtan turei niains ſinunents ſklaitint.**

**Noſtan turei ſtas Lūbeniſs tittet  
 kirſcha ſtans ! Dadlit.**

**O Deīwe Riĳſ ſas tou Wīran bhe Gannan  
 teikūuns / bhe prei ſallaūbiſtan enteikūuns / ir prēi  
 ſtan ſen Wēiſin ſteſſe ſer mēnes ebſignāuns / bhe  
 ſtan Sacramentan / trwaiſe mīſlas Soūnas Iheſu  
 Chriſti / bhe ſteīſci kirkī ſwaiſe mārtan / enſteſmu eb=  
 ſentliuns. Mes madlūmai trwaiſan grunt powīra  
 pingin labbiſtan / tu quoitilaīſi ſkawīdan  
 trwaiſan teikūſnan / enſadiſſnan / bhe ab=  
 ſignaſnen / ni dāt kumpint neggi po=  
 gadint / ſchlāits etnīſwīngiſkū  
 en noūmans popeckūt / pra  
 Jeſum Chriſtum nouſon  
 Riĳjan / Amen.**

**Deīws daſe ioumas ſwaiſan  
 packun Amen.**

**m iĳ Das**

### III 109

- 1: Tawas / bhe stesse Soūnas / bhe stesse Swintan
- 2: Noseilis Aman / Ka Deiws emperri sendāuns ast /
- 3: skan turei niains smunents sklaitint.
- 4: Nostan turei stas Lūbeniks tittet
- 5: kirscha stans Madlit.
- 6: O Deiwe Rikijs kas tou Wijran bhe Gannan
- 7: teikūuns / bhe prei sallaūbiskan enteikūuns / ir prēi=
- 8: stan sen Wēisin stesse ker menes ebsignāuns / bhe
- 9: stan Sacramentan / twaise mijlas Soūnas Jhesu
- 10: Christi / bhe steisei kīrki swaise mārtan / enstesmu eb=
- 11: sentliuns. Mes madlimai twaian grunt powīr=
- 12: pingin labbiskan / tu quoitīlaisi stawīdan
- 13: twaian teikūsnan / ensadinsnan / bhe ab=
- 14: signasnen / ni dāt kumpint neggi po=
- 15: gadint / schlāits etnijwingisku
- 16: en noūmans popeckūt / pra
- 17: Jesum Christum nouson
- 18: Rikijan / Amen.
- 19: Deiws dase ioumas swaian
- 20: packun / Amen.

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*1 Father, and that Son, and that Holy 2 Ghost Aman. What God hath together joined, 3 hath no\_one human separate. 4 On\_that hath that Wedder so 5 over those To Pray. 6 Oh God the Lord who thou hast Man and Woman 7 created, and for matrimony destined, and in addition to 8 that (hast) blessed (them) with Fruit of that body, and 9 that Sacrament, of thy dear Son Jesu 10 Christi, and of that church thy bride, in that (hast thou) de- 11 signated. We ask thy ground fr- 12 ee Kindness, thy would not let such 13 thy creation, law, and bl- 14 essing push away nor s- 15 poil, but mercifully 16 safeguard in us, through 17 Jesum Christum our 18 Lord. Amen. 19 God give to you his 20 peace. Amen.*

- 1:** Táwas, be stèse S<sup>o</sup>únas, be stèse Swìntan<sup>17</sup>
- 2:** Nóseilis [*Ām'an*]. Ka Dèiws<sup>17</sup> ĕmpiri ast sendáwuns<sup>8</sup>,
- 3:** stan ni<sup>8</sup> tūrei niaíns zmūnents sklaitīnt.
- 4:** Pañzdau<sup>388</sup> ļūbeniks tūrei<sup>8</sup> títat
- 5:** kīrša dins<sup>38</sup> mādilit.
- 6/7:** O Dèiwe Rikīs, Kas àsei teikúwuns<sup>8</sup> wíran be ġanan<sup>364</sup>
- 7/6:** be prei saļaūbiskan enteikúwuns, ģr prēi
- 8:** stan sen kērmenes wēisin<sup>8</sup> ebzignáwuns, be
- 9:** stan sakramentan twāise mīļas S<sup>o</sup>únas Jhesu
- 10:** Christi be stèses kīrkin, tenèses mārġan, ĕn stesmu eb-
- 11:** zeñtliwuns! Mes mādlimai twàjan begruń-
- 12:** tiskan<sup>389</sup> ļabiskan, kái Tu kwaitīlisei<sup>248</sup> stawídan
- 13:** twàjan teikúsnan, ensadīnsnan, be ab-
- 14:** zignásnan, ni dāt kūmpint nēgi pa-
- 15:** gadīnt, šļāits dāt<sup>390</sup> etnīwingisku<sup>71</sup>
- 16:** en n<sup>o</sup>úmans papekūt, pra
- 17:** Jesum Christum n<sup>o</sup>úsan
- 18:** Rikìjan. Āmen.
- 19:** Dèiws dāse<sup>36</sup> j<sup>o</sup>úmas<sup>199</sup> swàjan
- 20:** pàkun<sup>391</sup>. Āmen.

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<sup>388</sup> *Nostan* has no sense here calquing Germ. *Darauff* ‘after that’ = *pansdau*, cf. 83<sub>12</sub> ‘Darnach’.

<sup>389</sup> Plg. *bhe* 49<sub>17</sub> ‘without’ and Lith. *be, be-, begėdis* ‘shameless’. Cf. Günther Kraft’s conjecture *begėdings* ‘schamlos’ – Kraft G. *Altprussisch neu*. Herausgeber A. Dittrich. Koblenz, JK Drucktechnik GmbH 1994, p. 29.

<sup>390</sup> ‘... not to allow, but’ (*ni dāt... schlāits...* ) *dāt* (... *papeckūt*) ‘to allow, to let (safeguard)’.

<sup>391</sup> V. Mažiulis *PEŽ* III 212–213.

# Das Lauff= büchlein.

Die Form aber wie man Lauffen sol ist diese.

Der Pfarherr oder Leuffer  
spreche.

Es ist vns hie ein Kindlein färgetragen / vnd von seiner wegen begeret/das es dem Gebet gemeiner Christlichen Kirchen befohlen/ vnd nach Ordnung vnnnd Einsetzung Jesu Christi Getaufft werde.

Damit wir aber Bericht empfangen/aus was grund Götlicher Schrift / wir vns des Kindleins annemen/vnd es durch das Gebet / Gottes Angesicht fürstellen / Auch In vmb Gnade vnd Gabe der Tauff bitten sollen / So lasset vns hören das Euangelion von den Kindlein / wie es S. Marcus am 10. Cap.beschrieben hat.

Zu der zeit brachten sie Kindlein zu Jhesu / das Er sie solt anhören / Aber die Jünger furen sie an / die sie trugen/  
Stas



# Stas Crīti Lāi- stas.

Sta Entēitūsna kai Brūsi-  
stai turri Crītitwi.

Stas Vaps adder Crī-  
tni billē.

Sewi ast nūmas ains malnīktirs perpīsts/bhe  
stessēpaggan poquoitcon / Kai tāns stesmu madlin  
peronīstan Crītiānīstun tūrkin enlaipints bhe no  
entēitūsnan/bhe enšadinšnan Jesu Christi/Crīteits  
postānai.

Kai mes adder waisnan pogaunimai / is ka-  
wīdsimu gruntan Deirōtīstān peisālin mes mans  
schēison malnīktikai enīmmimaisin / bhe stan pra-  
stan madlin Deiwos prošnan preistattinimai/bhe  
dei tennan etnīstis bhe Dāiai stesses Crītišnas  
madlit turrimai / Titet dāiri nūmans kirdit / stan  
Ebangelion esse stans malnīktikans / Kāigi stan  
Swīnts Marx en Dessinton ast popeisauns.

Enstan kērdan perpīdai tennēi malnīktikano  
prei Jesum / Kai tāns tennans turrilai enkaufint/  
Adderstai maldaisei driūdai quai tannans perpi-  
Da

- 1:** Stas Crixti Lāi=
- 2:** skas.
- 3:** Sta Enteikūsna kai Prūsi=
- 4:** skai turri Crixtitwi.
- 5:** Stas Paps adder Crix=
- 6:** tnix billē.
- 7:** Stwi ast nūmas ains malnijkixs perpīsts / bhe
- 8:** stessepaggan poquoitīton / kai tāns stesmu madlin
- 9:** peroniskan Cixtiāniskun kīrkin enlaipints bhe no
- 10:** enteikūsnan / bhe ensadinsnan Jesu Christi / Crixtitis
- 11:** postānai.
- 12:** Kai mes adder waisnan pogaunimai / is ka=
- 13:** wijdsmu gruntan Deiwūtiskan peisālin mes mans
- 14:** schiēison malnijkikai enimmimaisin / bhe stan pra=
- 15:** stan madlin Deiwas prosnan preistattinnimai / bhe
- 16:** dei tennan etnīstis bhe Dāiai stesses Cixtiskas
- 17:** madlit turrimai / Titet dāiti nūmans kirdīt / stan
- 18:** Ebangelion esse stans malnijkikans / kāigi stan
- 19:** Swints Marx en Dessīmton ast popeisauns.
- 20:** Enstan kērdan perpīdai tennei malnijkikans
- 21:** prei Jesum / kai tāns tennans turrīlai enkausint /
- 22:** Adder stai maldaisei driāudai quai tannans perpī=

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*1 That Baptism B 2 ook. 3 The Order how in Prus- 4 sian hath (have) to baptize. 5 That Parson or Bap- 6 tizer speaketh. 7 Here is to us one baby brought, and 8 because \_of\_ that it hath been wished, that it (becometh) to that prayer 9 common Christian church(es?) commanded and on 10 order, and decree Jesu Christi, baptized 11 [becometh]. 12 That we however should get knowledge, from wh- 13 ich ground Divine scripture(s?) we us 14 of these babies take \_to\_ us, and that through\_ 15 that prayer God's face deliver, and 16 al[so] him for mercy and Gifts of that Christening 17 (we) have to ask, So let us hear, that 18 Gospel about those babies, as that 19 Saint Mark hath written in the Tenth [chapter]. 20 At \_that time they brought small children 21 to Jesum, that he should touch them. 22 But those pupils banned who them brou-*

- 1:** Stas Krikstiļāis-  
**2:** skas.  
**3:** Enteikūsna kai Prūsīs-  
**4:** kai tūri di<sup>102</sup> Krikstītwi.  
**5:** Stas Paps àder Kriks-  
**6:** t<sup>o</sup>niks bilē.  
**7:** Stwi ast nūmas perpīsts maļnīkiks<sup>8</sup>, be  
**8/11/9:** tenēsc<sup>392</sup> pagan pakwaitītan, kai tāns pastāļai enļaipīnts  
**9/10:** perōniskas krikštāniskas kīrkis mādļai be krikstīts pa<sup>116</sup>  
**10/9:** enteikūsnan be ensadīnsnan Jesu Christi  
**11/10:** <sup>393</sup>.  
**12:** Kāi mes àder gaūlimai<sup>7</sup> waīsnan<sup>8</sup>, na ka-  
**13/14:** wīdsmu Deiwūtiskas peisālis grūntan<sup>394</sup> mes tūrimai<sup>8</sup>  
**14:** šin maļnīkikan enīmtun sin be pra  
**15:** mādlin pīrzdau Dēiwas prūsnan preistatīntun, be  
**16/17:** d<sup>o</sup>gi Tēnan madlītun etnīstis be krikstīsnas dājan<sup>395</sup>,  
**17/13/16:** tītat kīrdimai<sup>396</sup>  
**18:** Ebangēlijān èze maļnīkikans, kāigi stan  
**19:** Swīnts<sup>17</sup> Marks en Desīmtasmu<sup>397</sup> ast papeisāwuns:  
**20:** Ēn stan kērdan perpīdai<sup>36</sup> tenēi maļnīkikans  
**21:** prei Jesum, kai tāns turīļai tēnans<sup>8</sup> enkāusint.  
**22:** Àder mālđaišai<sup>398</sup> đrāudai<sup>36</sup> kwāi ťānans perpī-

<sup>392</sup> Germ. von seinet wegen begeret 110<sub>8</sub>.

<sup>393</sup> *stesmu madlin peroniskan Christiāniskan kīrkin* is a senseless sequence of accusatives: here and further A.Will failed to translate since P. Megott had been forced to serfdom works, PKP II 244.

<sup>394</sup> *Aus grund* is German, but *\*na grūntan* 'on ground' is logical and German-Polish areal. The sequence of accusatives *grūntan Deiwūtiskan peisālin* and *prastan madlin Deiwas prosnan* is senseless. Further A.Will confuses German *if. annemen, fürstellen* with the 1<sup>st</sup> pers. pl., while gen. pl. *schīēison* + nom.pl. *malnijkikai* is absurd. For *\*pīrsdau Deiwas prosnan* cf. 65<sub>17</sub>.

<sup>395</sup> A ptv. gen. pl. '(to ask for) gifts' is restored, since *madlit* + gen. *etnīstis* is Baltic (Lith. *prašyti kō*).

<sup>396</sup> *lasset vns hören* 'let us hear' simply equals to 1 pl. id. *\*kīrdimai!* – cf. Lith. *klaūsomės! eīname!*

<sup>397</sup> Cf. loc. *en Tīrtsmu* III 63<sub>3.4</sub>.

<sup>398</sup> A.Will failed to use a historical *ja*-stem inflection nom. pl. *-šjai* > *-šai* without the help of P. Megott.

Da es aber Jesus sahe / ward Er unwillig / vnd sprach zu jnen: Laßt die Kindlein zu Mir komen / vnd wehret jnen nicht / den solcher ist das Reich Gottes / Warlich ich sage euch // Wer das Reich Gottes nicht empfehet / als ein Kindlein / der wird nicht hinein kommen. Vnd Er hertzete sie / vnd leget die hende auff sie / vnd Segenet sie.

Lieben Freunde / Wir hören auß diesem Euangelio / wie freundlich sich der Son Gottes vnser lieber Herr IESVS CHRIVSTVS gegen den Kindlein stellet / damit Er öffentlich / vnd gewislich zu verstehen gibt / in was grosser Not vnd Gefahr die armen Kindlein stecken / vnd das sie darauff / one seine sonderliche Gnade vnd Barmhertzigkeit / nicht Erlöset werden mögen. Denn wir hören auch sonst täglich auß Gottes Wort / erfarens auch / beide / an vnserm Leben vnd Sterben / das wir von Adam her allesamt inn Sünden empfangen vnd geboren werden / Darinnen wir denn vnter Gottes Zorn / in Ewigkeit verdampt / vnd verlorn sein müßten / wo vns nicht durch den Eingebornen Son Gottes / vnsern lieben Herrn Jesum Christum / darauff geholfen were.

dai/

bai-kaden abber Jesus stan widdai / post: tans ni  
 quaitings bhe billats prei temmans. Dāi stans  
 malnūtkans prēmien perēit / bhenidraut ieti stei-  
 son / beggi stēinans ast stas Xiti Deiwās / Perarwi  
 as gerdawi iūmans kas stan ritin Deiwās ni pogā  
 uni / kāigi ains malnūtkir / stas ni wīrst ēnstan pergū  
 bans / bhe tans poglabūdins bhe lasinna rāntan no-  
 dins / bhe ebsgnādins.

Mīlas ginnis / mes kirdimai is schisnu Eban  
 gelion / kāigi ginnewingistan / sien stas Soūns Deiwās  
 / nouson mīls ritjās Ihesus Christus / priki  
 stans malnūtkans waidinnasin / sēntu tans actjā  
 wīstu bhe perarwīstu prei issprestun dāst / en kawjā  
 bsci / debjēn nautin bhe wargan stāi gurjāi mal-  
 nūtkēn embaddusifi / bhe kai tennei stwēndau / slāit  
 Deiwās schklāitewingistan etnistin bhe engraudj-  
 snan nimassi israntit postāt / bhe mes kirdimai dū-  
 gi schklāits deininiſtan is Deiwās wīrdan / scrip-  
 mai dūgi abbaien / en nouson gūwin bhe aulauſennē  
 en / kai mes esse adam / wissawidei en grīkās pogau-  
 tei / bhe gemmons postānūmai / Enkasinu mes tije  
 po Deiwās nertien en prābutſtan perklantit bhe is-  
 mainturūlūmai bouē / kaden noumas ni

praſtan aīrangimūsin Soūnan  
 Deiwās / nouson mīlan ritjān  
 Jesum Christum isswen-  
 dan pogalōtōn boulai.

### III 113

- 1:** dai / kaden adder Jesus stan widdai / postai tans ni[-]
- 2:** quāitings bhe billāts prei tennans. Dāiti stans
- 3:** malnijkikans prēmien perēit / bhe nidraudieiti stei=
- 4:** son / beggi stēimans ast stas Rīki Deiwas / Perarwi
- 5:** as gerdawi iūmans kas stan rīkin Deiwas ni poga[-]
- 6:** uni / kāigi ains malnijkix / stas ni wīrst ēnstan pergū[-]
- 7:** bans / bhe tans poglabūdins bhe lasinna rānkan no=
- 8:** dins / bhe ebsgnādins.
- 9:** Mijlas ginnis / mes kīrdimai is schismu Eban[-]
- 10:** gelion / kāigi ginnewīngiskan / sien stas Soūns Dei=
- 11:** was / noūson mijls rikijs Jhesus Christus / priki
- 12:** stans malnijkikans waidinnasin / sēnku tans ackij=
- 13:** wistu bhe perarwisku prei issprestun dāst / en kawij=
- 14:** dsei / debijkun nautin bhe wargan stai gurijnai mal=
- 15:** nijkiku embaddusisi / bhe kai tennei stwendau / slāit
- 16:** Deiwas schklāitewingiskan etnistin bhe engraudij=
- 17:** snan nimassi isrankīt postāt / bhe mes kīrdimai dij=
- 18:** gi schklāits deininiskan is Deiwas wirdan / serrīpi=
- 19:** mai dijgi abbaian / en noūson gijwin bhe aulausenni[-]
- 20:** en / kai mes esse adam / wissawidei en grīkans pogau[-]
- 21:** tei / bhe gemmons postānimai / Enkasmu mes tijt
- 22:** po Deiwas nertien en prābutskan perkłantīt bhe is=
- 23:** maitint turrīlimai boūt / kaden noūmas ni
- 24:** prastan ainangimmusin Soūnan
- 25:** Deiwas / noūson mijlan rikijan
- 26:** Jesum Christum isstwen=
- 27:** dan pogalbtou boūlai.

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*1 ght. when however Jesus that saw, he became 2 unwilling and said to have spoken at them. Let those 3 small children come to me, and do not ban th- 4 em, because to them is that Kingdom of God. Certainly 5 I say to you who that kingdom of God doeth not ac- 6 cept, as one little child, that will not in that co- 7 me, and he caressed them and put hands on\_ 8 them, and blessed \_them. 9 Dear friends, we hear from this Gos- 10 pel, how friendly, himself that Son Of G- 11 od, our dear lord Jhesus Christus, against 12 those small children appears, with what he appa- 13 rently and certainly allows at (= to) understand, in wh- 14 at great misery and danger those poor bab- 15 ies (have) stuck, and that they from \_there, without 16 God's particular grace and pi- 17 ty cannot be rescued, and we hear al- 18 so particular(ly?) daily from God's word, dete- 19 ct also both, in our life and dy- 20 ing, that we from Adam all manner become in sins concei- 21 ved and born, In \_what we in \_this \_way 22 should under God's anger in eternity condemned and lost have been, 23 when (it) for us [not] 24 through \_that single-born Son 25 of God, our dear lord 26 Jesum Christum from \_th- 27 ere had (not) been helped.*



- 1: dai, kadan àder Jesus stan widāi, pastāi tāns ni-
- 2: kwāitings be biļāts<sup>173</sup> tenčimans: dāiti
- 3: maļnīkikamans<sup>8</sup> prēi [m'an] perēit, be ni dṛāuḍaiti<sup>399</sup> stēi-
- 4: sun, bēgi stēimans ast Dēiwas Rīki<sup>8</sup>. Perafwī
- 5: as gērdaui jūmans, kas stan rīkin ni paga-
- 6: ūni<sup>114</sup> kāigi maļnīkiks, stas ni wīrst ēn stan pergū-
- 7: buns. Be tāns paglabū<sup>400</sup> dins be ļazīna rānkan nō
- 8: dins, be ebzignā dins.
- 9: Mīļai<sup>401</sup> gīnis, mes kīrdimai iz šismu Eban-
- 10: gēlijan, kāigi ginewīngiskai<sup>237</sup> Dēiwas S'ōūs<sup>8</sup>,
- 11/12: n'ōūsun mīļs Rikīs Jhesus Christus, waidīna sin<sup>8</sup> piŗzdaū<sup>402</sup>
- 12/11: maļnīkikans, sēn ku<sup>403</sup> Tāns akī-
- 13: wistai be perafwiskai<sup>404</sup> dāst isprēstun, en kawīd-
- 14: sei debīkun<sup>405</sup> naūtin be wārgan ast gurīnai maļ-
- 15: nīkiku<sup>406</sup> embādusisi<sup>407</sup>, be kāi tenči stweīndau, sļāit
- 16: šklāitewīngiskan Dēiwas<sup>8</sup> etnīstin be engraudīs-
- 17: nan ni māzi pastāt<sup>8</sup> izrankīt<sup>408</sup>. Be mes kīrdimai dī-
- 18: gi jāuku<sup>409</sup> dēininiskai iz Dēiwas wīrdan, serrīpi-
- 19: mai dīgi àbejan, en n'ōūsun gīwei be auļauše-
- 20: ņan, kāi mēs èze Adam, wisawīdai pastānimai en grīkans pagaū-
- 21/20: tai be gīmus, enkāsmu mes turīlimai b'ōūt<sup>8</sup> tīt
- 22: pa Dēiwas nērṭan en prābutskan perkļantīt<sup>408</sup> be iz-
- 23/21/27: maitīnt<sup>408</sup>, ik n'ōūmas
- 24: pra ainangīmusin Dēiwas
- 25: S'ōūnun<sup>8</sup>, n'ōūsun mīļan Rikījan
- 26: Jesum Christum istweī-
- 27: dau ni b'ōūlai pagaļbtan<sup>8</sup>.

<sup>399</sup> Parallel spellings *driāudai* III 111<sub>22</sub> and *nīdraudieiti* 113, show that palatalization *C'e = C'a* was always felt but not always indicated. This supports the comprehension of *gannan* as \*[g'annan] = *gennan*, ftn. 364.

<sup>400</sup> *poglabū* \*[paglabū] < \**paglabā* < \**paglabāi* < \**paglabājā*, ftn. 71.

<sup>401</sup> Pl. *Mijlas* after “feminine” *ginnis* is a typically German mistake. Cf. correct nom. pl. m. *mīlai* 89<sub>5</sub>.

<sup>402</sup> *prīki* (*waidinnasin*) is erroneously used as a calque, taken from another Germ. expression (*gegen stellet*).

<sup>403</sup> *-ku* < “instr.” \**kū* < \**-kō* = Lith. *kuō*, as also in *kodesnimma* I 152, *kuilgimai* III 105<sub>12</sub>, cf. Mažiulis *BS* 162 f.

<sup>404</sup> *ackijwistu* is an innovation after *perarwisku*, ftn. 71. *-kai* is either systemic, or relic of an unaccented ending.

<sup>405</sup> Acc. sg. f. (*debij*)*kun* \*[*debi*]kun emerged after nom. sg. f. \*(*debi*)*ku* < \*(*debi*)*kū* < \*(*debi*)*kō* = \*-(*k*)ā.

<sup>406</sup> Nom. pl. m. \**malnīkikai*: *-ku* in nom. pl. m. is the same as in av. *-ku* (*sīrisku*), see ftn. 71.

<sup>407</sup> Pc. pt. ac. nom. pl. m. \**embadusis si*, if. \**embastwei* < \**en-bad-t-*.

<sup>408</sup> Pc. pt. pa. nom./acc. n. *-t* < *-tā* used as a predicative (cf. ftn. 289) = Lith. (*yra išrinki*)*ta*.

<sup>409</sup> Germ. *sonst* is not *schklāits* ‘sondern’. For \**jāuku* ‘usually’ cf. *iaukint* 17<sub>16</sub> ‘to accustom’ and Lith. *jaūkū*.



Dieweyl denn dieses gegenwertig Kindlein / in seiner Natur / mit gleicher Sünde / inn massen wie Wir auch / vergiffet vnnnd verunreiniget ist / darumb es auch des Ewigen Todes / vnnnd Verdammuß / sein vnd bleiben müßte. Vnnnd aber Gott der Vater aller Genaden vnd Barmhertzigkeyt / seinen Sohn Christum der ganzen Welt / vnnnd also auch den Kindlein nicht weniger / denn den Alten verheissen / vnnnd gesandt hat / Welcher auch der ganzen Welt Sünde getragen / vnnnd die armen Kindlein gleich so wol / als die Alten / von Sündt / Todt / vnd Verdammus / Erlöset / vnd selig gemacht hat / vnnnd befohlen / man sol sie zu Ihm bringen / das sie gesegnet werden.

Derhalben so Vermane / vnnnd Bitte ich euch Alle / die ihr alhie versamlet seid / auß Christlicher Liebe vnnnd Trewe / das ihr ernstlich zu Hertzen nemen / vnnnd mit fleiß bedencen wolt / in was grossem Jammer vnnnd Noth diß Kindlein / seiner Art vnd Natur halben / stecket / Nemlich das es sey ein Kind der Sünden / des Zorns / vnnnd Ungnad / vnnnd das ihm nicht anders geholffen werden möge / denn das es durch die Tauffe auß Gott Newgeboren / vnnnd von Gott an eines Kindes stat / vnnnd wegen vnser Herrn Jesu Christi angenommen werde.

Stankisman

Stantisman tēnti schis emprüktisins malnig-  
 kints en swaiat pērgimie/empolūgu grītu/en mat-  
 tei kaigij gimes erdēktis/bhe nistijstints ast/ stes-  
 paggan tans dijgi/ stēison prābutskan gallan/ bhe  
 perklantisnan boūt bhe polāikt turrilai. Teinu ad  
 der/Deiros Tāros wissas etnistis/bhe engraudisnas  
 swaian Soūnon Christon/stēsinu gāntsan switan/  
 bhe tit dijgi steimans malnīktikamans/ ni massais  
 Kai stēimans vremmans/potaukinnons bhe perteng  
 ginnons ast/ kawijs dijgi/ stes gāntsas switas  
 grīkans ast pūdauns/ bhe stans gurinans malnī-  
 ktians/ ainawidai titet/ Kai stans vrans/ esse grī-  
 kans/ Gallan/ bhe perklantisnan isrankiuns bhe  
 deiwūtai poticinnons/bhe polaipinnons kādi ten  
 nans prēidin perpīdai/Kai stai absignātai postanai.

Stesstepaggan passollē bhe madli as wans/  
 wissans/quai ious schai emprüint estei is Crictiani  
 stum mīlan/bhe auschaudisnan/ Kai ious stūnas  
 wingistu prei siru immati/ bhe sen seilen pomirit  
 quoitēci en kawīdsu debūkan powargsemmen/ bhe  
 nautien/schis malnīktis/ swatas prēiginnis/ bhe  
 pērginnis paggan embaddasī. Sen isspressen-  
 nen/kaitāns ast/ains malnīktis stēisan grīkan/stē-  
 ses nierties/ bhe nierteistis/ bhe Kai stēsinu nimassī  
 kettawidin pogallton boūt/ ter Kai tans praftan  
 Crictisnans is Deirwan naunagimton/ bhe esse Deir-  
 wan/ en ainassei malnīktas deicton esse nouson  
 Riktias Ihesu Christi pausan enimts postānai.

¶ ij Hierauff

- 1: Stankīsmān tēnti schis emprijkisins malnij=
- 2: kinks en swaiāi pērgimie / empolijgu grīku / en mat=
- 3: tei kaigij gi mes erdērks / bhe niskijstints ast / stes=
- 4: paggan tans dijgi / stēison prābutskan gallan / bhe
- 5: perklatīsnan boūt bhe polāikt turrīlai. Teinu ad[-]
- 6: der / Deiws Tāws wissas etnīstis / bhe engraudīsnas
- 7: swaian Soūnon Christon / stēismu gāntsan swītan /
- 8: bhe tīt dijgi steimans malnijkikamans / ni massais
- 9: kai stēimans vremmans / potaukinnons bhe perteng[-]
- 10: ginnons ast / kawijds dijgi / stes= gāntsas switas
- 11: grijkans ast pūdauns / bhe stans gurīnans malnij[-]
- 12: kikans / ainawīdai titet / kai stans vrans / esse grī=
- 13: kans / Gallan / bhe perklatīsnan isrankīuns bhe
- 14: deiwūtai potickinnuns / bhe polaipinnons kāidi ten[-]
- 15: nans prēidin perpīdai / kai stai absignātai postanai.
- 16: Stessepaggan paskollē bhe madli as wans /
- 17: wissans / quai ious schai empijrint estei is Crixiani[-]
- 18: skun mijlan / bhe auschaudisnān / kai ious stūrna=
- 19: wingisku prei siru immati / bhe sen seilin pomīrit
- 20: quoitēti en kawīdsu debijkan powargsennien / bhe
- 21: nautien / schis malnijkiks / swaias prēigimnis / bhe
- 22: pērgimnis paggan embaddusisi. Sen isspressen=
- 23: nien / kai tāns ast / ains malnijks steisan grīkan / stei=
- 24: ses nierties / bhe nieteīstis / bhe kai stesmu nimassi
- 25: kittawidin pogalbton boūt / ter kai tans prastan
- 26: Crixtisnān is Deiwan naunagimton / bhe esse Dei=
- 27: wan / en ainassei malnijkas deicton esse nouson
- 28: Rikijas Jhesu Christi pausan enimts postānai.

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*1 That\_time now this present bab- 2 y in his nature, in\_ likeness to sin, on a sc- 3 ale as also we is poisoned and soiled, there- 4 fore it also, of those eternal deaths, and 5 damnations should have been and remained. Now ho- 6 wever, God Father of all grace, and pity 7 hath (promised and sent) his Son Christ, to\_ that whole world, 8 and so also to\_ those babies, no less 9 as to\_ those elder, [promised and s- 10 ent], which also, of\_ that whole world 11 hath carried sins, and those poor bab- 12 ies, equally so, as those elder, from s- 13 in, Death, and damnation (hath) rescued and 14 blissfully made, and commanded that\_ one th- 15 em to\_ him carry, in\_ order\_ that they become blessed. 16 Therefore I exhort and ask you, 17 all, who ye here are rallied by Christ- 18 ian love, and trust, that ye with serious- 19 ness take to heart, and with diligence want to 20 think in what great misery, and 21 trouble, this baby, because\_ of its nature and 22 kind (they have) stuck. With compre- 23 hension, that it is, one baby that sin, of\_ th- 24 at anger, and non-grace, and that to\_ that cannot 25 be otherwise helped, (as) only that it through\_ that 26 Christening (becometh) from God newborn, and by G- 27 od, (adopted) on place of\_ one child concerning our 28 Lord's Jhesu Christi side [adopted becometh].*

### III 115

- 1:** Stèse pàgan, kã<sup>347</sup> tēnti šis empríkisens maḡnĩ-  
**2:** kiks en swàjai pērgimeī, em\_palígu<sup>410</sup>smu gríku, en mà-  
**3:** tai<sup>411</sup> kãigi dīgi mes, ast erdērks, be niskístints<sup>8</sup>,  
**4/5:** tãns dīgi turĩlai b<sup>o</sup>út be paḡaĩkt stèse prābut<sup>1</sup>skan gāḡan be  
**5/4:** perkḡantísnan<sup>8</sup>. Teinū à-  
**6:** der Dèiws, wìsas etnístis be engraudísnas Tāws<sup>8</sup>,  
**7/10:** stèsmu gāntsān swítan  
**8:** be tít dīgi maḡnĩkikamāns, ni màzais  
**9/10:** kã <sup>w</sup>urāmāns, ast pataukīnuns be pertēn-  
**10/9:** gīnuns swàjan S<sup>o</sup>únun Christon, kawíd<sup>s</sup> dīgi gāncas swítas  
**11:** gríkans ast púdawuns<sup>412</sup> be gurínans maḡnĩ-  
**12:** kikāns, ainawídai títat, kã <sup>w</sup>úrāns, èze grĩ-  
**13:** kans, gāḡan, be perkḡantísnan ast izrankīwuns be  
**14:** deiwútans<sup>413</sup> patikīnuns, be paḡaipīnuns, kã dī<sup>414</sup> tè-  
**15:** nans prēi din perpídḡai<sup>7</sup>, kai tenēi pastāḡai<sup>415</sup> abzignátan<sup>363</sup>.  
**16:** Stèse pàgan paskulē be mādli as wāns  
**17:** wìsans, kwāi šāi empírīnt<sup>408</sup> èstei iz krikstāni-  
**18:** skun mīḡan be aušaudísnan, kã j<sup>o</sup>ús stūrna-  
**19:** wingisku prei sīru ìmlitei<sup>7</sup>, be sen seīlin kwaitīlitei<sup>197, 415</sup> pamīrit,  
**20:** en kawídsmu debīkan pawārgseḡan be  
**21:** naúḡan šis maḡnĩkiks swàjas prēigimis be  
**22:** pērgimis pàgan ast embāduns si<sup>416</sup>: sen isprēse-  
**23:** ḡan, kã tãns ast maḡnĩks stèse gríkan, stē-  
**24:** ses ḡārḡas be nietnístis, be kã tenèsmu nimāzi  
**25:** b<sup>o</sup>út kitawídai pagaĩbtan<sup>8</sup>, ter kã tãns pra  
**26/28:** krikstísnan pastāḡai<sup>8, 7, 415</sup> naūnagīmtan iz Dèiwan, be  
**27:** n<sup>o</sup>úsun Rikījas Jhesu Christi pàgan<sup>417</sup>  
**28:** èze Dèiwu en maḡnĩkas deĩktan enĩmtan.

<sup>410</sup> An *u*-stem dative of the adjective declension reconstructed, cf. (*a*-stem) *swais* : *swaiasmu*, (*Cli*-stem) *empríkisins* : *empríkisentismu*, (*u*-stem) *\*āngus* (*āngus* 87<sub>o</sub>) : *x*; *x* = *\*āngusmu*.

<sup>411</sup> A Germ. spelling *-ei* = *-ai* + unaccented position. For a non-paradigmatic “dative/locative” *en \*mattai* cf. *en stesmu wīrdai* 97<sub>17</sub>, Mažiulis *BS* 135 f.

<sup>412</sup> *Pc.pt.ac.nom.sg.m. pūdauns* [*pūdawuns*], if. *\*pūdātun* < *\*pādātun*, an iterative verb derived from *\*pēd-* ‘to carry’, cf. Mažiulis *PEŽ* III 363.

<sup>413</sup> A.Will misunderstood Germ. aj. *selig* ‘blissful’ as av. *selig* ‘blissfully’.

<sup>414</sup> An impersonal construction with a calqued German *man* > Pr. n. *dī*.

<sup>415</sup> Again A.Will shows his incapability to use subjunctive forms, cf. ftn. 127.

<sup>416</sup> *Pc.pt.ac.nom.sg.m.* Instead of it, A.Will’s transferred pl. *embaddusīsī* from the previous paged (113<sub>15</sub>).

<sup>417</sup> A.Will failed to translate Germ. *vonn wegen vnsers Herrn* 114<sub>24-25</sub>.

Hierauff so wöllet euch dieses gegenwertigen  
 ärmē Kindleins/ gegen Gott dem **HERRN** mit  
 ernst annemen/ dasselb dem **HERRN** Christo fürtra-  
 gen/ vnd bitten/ Er wölle es zu Gnaden auffnehmen/  
 im seine Sünde vergeben/ vnd für einen Miterben  
 der ewigen Himlischen Güter erkennen/ auch  
 nicht allein von des Teufels Gewalt/ dem es der  
 Sünden halb vnterworffen/ erledigen/ Sondern  
 auch also durch den Heiligen Geist stercken/ das es  
 dem Feinde/im Leben vnd Sterben/ statlichen wi-  
 derstandt thun/vnd in dem zum seligen Sieg erhal-  
 ten werden möge.

## Laß vns also Beten.

**O** Almechtiger ewiger Gott/ein Vater  
 vnser <sup>a</sup> **HERRN** Jesu Christi / Wir ruffen  
 dich an/vber <sup>a</sup> diesen deinen Diener **N.** der  
 die Gabe deiner Tauff bittet / vnd deine  
 ewige Gnad/durch die Geistliche Wider-  
 geburt begeret/**N**un <sup>b</sup> in auff **HERR**/vnd  
 wie du gesagt hast/Bittet/so werdet jr ne-  
 men/Suchet/so werdet jr finden/Klopffet  
 an / so wirdt euch auffgethan / So rei-  
 che nun ewiger Gott dein Güte vnnnd  
 Gnade <sup>c</sup> dem / der da bittet / vnnnd  
 Amen



Nostan subban tîjt quoitilaiti ious wans / em-  
 priktiscentismu malnihtikun / pirsdau Deirwan steismu  
 Rikijan / sen stûrnawistân enimton / stansubban stei-  
 smu rikijan Christu preipist bhe madliton / Tâns  
 quoitilaiti stân prei etnistin enimt steismu swaians  
 gritans etpwerpt / bhe perainan draugiwaldûnen /  
 stesses prabutstas / Dengnistans labbans ersinnat /  
 dûgi ni ains esse stêisan pikullis warrin / Kawids-  
 mu stes / stêison gritas paggan pomests etkinina /  
 Schlâit dijgi proston Swintan Nuselîn spartint /  
 Kai tâns stesmu præisiti / en giŵan bhe aulausenni-  
 en / dûrstlan emprikti stallisnân siggît / bhe enstesmu  
 prei Deiwûtistân epwarisnân erlaitût massi  
 postât.

## Daiti noumans tît madlit.

O Wiffenusingis Prabutstas Deiwes  
 ains Laws nouſon Rikijas Jesu Christi /  
 mes enwackēmai tien a Kirschân stân <sup>a adder</sup> Kirschân  
 twaian schlûsnikân / N. Kawids (ader schantwai  
 Kawida) stân Dāian twaisai Crictisnân an schlûs  
 madli / bhe twaian prabutstân etnistin / <sup>smikîn.</sup>  
 praſtan Naſcilliwingistân eginſammien  
 poquoitēts / immais <sup>b</sup> stenensai rikijs / Kāi- <sup>b adder</sup> tennan.  
 gi tu assai billiuns / Madliti tîjt wîrstai  
 ious immusis / Lauktiji tîjt wîrstai ious  
 aupallusis / Plumſtinaitai tîjt wîrst iou-  
 mus etwiriuns. Tîjt Paſſinnais teinu /  
 Prabutstas Deirwa / twaian labbiſtân bhe <sup>c adder ste</sup> fſſiet quat.  
 etnistin cſtesmu Kas ſtwimadli / bhe etwer-

N iij ôffne

- 1: Nostan subban tījt quoitīlaiti ious wans / em=
- 2: prīkisentismu malnijkikun / pirsdau Deiwan steismu
- 3: Rikijan / sen stūrnewiskan enimton / stansubban steī=
- 4: smu rikijan Christu preipīst bhe madliton / Tāns
- 5: quoitijlai stan prei etnīstin enimt steismu swaians
- 6: grīkans etpwērpt / bhe per ainan draugiwaldūnen /
- 7: stesses prabutskas / Dengniskans labbans ersinnat /
- 8: dijgi ni ains esse stēisan pikullis warrin / kawīds=
- 9: mu stes / stēison grīkas paggan pomests erkīnina /
- 10: Schlāit dijgi proston Swintan Nuseilin spartint /
- 11: kai tāns stesmu prēisiki / en gijwan bhe aulausenni=
- 12: en / dīrstlan emprijki stallīsnan siggīt / bhe enstesmu
- 13: prei Deiwūtiskan epwarīsnan erlaikūt massi
- 14: postāt.
- 15: Daiti noūmans tīt madlīt.
- 16: O Wissemusīngis Prābutskas Deiws
- 17: ains Taws noūson Rikijas Jesu Christi /
- 18: mes enwackēmai tien *a* kirschan stan *a* adder
- 19: twaian schlūsnikan / N. kawīds (ader *kērschan*
- 20: kawida) stan Dāian twaisai Crixtnan *schantwai*
- 21: madli / bhe twaian prabutskan etnīstin / *an schlū=*
- 22: prastan Naseilliwingiskan etgimsannien *snikin*
- 23: poquoitēts / immais *b* sten ensai rikijs / kāi= *b* adder
- 24: gi tu assai billiūns / Madliti tījt wīrstai *tennan.*
- 25: ious immusis / Laukijti tījt wīrstai ious
- 26: aupallusis / klumstinaitai tījt wīrst iou=
- 27: mus etwiriuns. Tījt kackinnais teinu /
- 28: Prābutskas Deiwa / twaian labbiskan bhe *c* adder *ste*
- 29: etnīstin *c* stesmu kas stwi madli / bhe etwer= *ssie* quai.

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*1 To\_that self so wish ye you, (to accept) pr- 2 esent baby, before God to\_that 3 Lord, with seriousness [to accept], thatself to\_th- 4 at lord Christ to bring and to implore, He 5 would that at grace accept to that his 6 sins forgive, and (acknowledge) as\_one co-heir, 7 of that eternal, Heavenly goods [acknowledge], 8 not only from those devil's powers, to\_wh- 9 ich that, because of\_those sins subjected he liberates, 10 But also through\_that Holy Ghost to strengthen, 11 that it (can) to\_that enemy, in life and dy- 12 ing, firm resistance perform, and in\_that 13 at Blissful victory [can] (be) preserved 14 [be]. 15 Let us so pray. 16 Oh Almighty Eternal God 17 one Father of\_our Lord Jesu Christi, 18 we invoke thee a over that 19 thy servant 17-21 a or over this thy maid., N. which-who (or 20 she) for that Gift of\_thy Christening 21 asketh, and that thy eternal grace, 22 through\_that Spiritual rebirth 23 is said to want, take b that-him b or her. up lord, a- 24 s thou hast spoken: Ask so shall 25 ye take, Seek so shall ye 26 find, knock so will one to y- 27 ou open. So let reach now, 28 Eternal God, thy kindness and 29 grace c to\_that who c or that-her who here prayeth, and o-*



- 1:** Nô stan sùban tít kwaitíłaiti<sup>418</sup> em-  
**2:** príkisentin maļnīkikun pīrzdau Dèiwan  
**3:** Rikījan prēi sen stūrnawiskai<sup>237</sup> enīmtun, preipīst din<sup>38</sup>  
**4:** Rikīju Křistu be madlītun, Tāns  
**5:** kwaitíłai din<sup>38</sup> prei etnīstin enīmt, tenēsmu tenēse<sup>419</sup>  
**6:** grīkans etpwērpt be per draugiwaļdūnan  
**7:** stēisun prābut<sup>i</sup>skan dēng<sup>i</sup>niskan ļāban<sup>420</sup> erzināt,  
**8/9:** dīgi ni ains erkīnint<sup>421</sup> èze stēisan pikūlis wārin<sup>422</sup>, kawīds-  
**9/8:** mu stas, stēisun grīkas pāgan pamēsts<sup>8</sup>,  
**10:** šļait dīgi pra Swīntan Nusēilin<sup>423</sup> spārtint,  
**11:** kai tāns maziłai<sup>7</sup> stesmu prēisiki dīrstłai emprīkistalītun en gīwan be  
**12/11:** auļāuseņan be en stēsmu  
**13/11:** prei deiwūtiskan epwarīsnan erļaikūtun  
**14:** pastāt<sup>8</sup>.  
**15:** Mādlimai tít<sup>424</sup>.  
**16:** O Wisamuzīngis Prābut<sup>i</sup>skas<sup>9</sup> Dēiws,  
**17:** n<sup>o</sup>ūsun Rikījas Jesu Christi Tāws<sup>8</sup>,  
**18:** mes enwakēmai<sup>425</sup> Ṭan *a* kīršan šin<sup>426</sup>  
**19:** twājan šļūznikan *a* āder kīršan šan twājan šļūznikin, N. kawīds (āder  
**20:** kawīda) mādli [*twāis'ai*] krikstīsnas Dājan<sup>8</sup>  
**21/20:** be pakwaitēts twājan prābut<sup>i</sup>skan etnīstin  
**22:** pra naseiliwīngiskan [*etgims'aņan*],  
**23/21:** īmais *b* din [*b* āder din], Rikīs, kāi-  
**24:** gi T<sup>o</sup>ū [*às'ai*] bilíwuns: Madlīti – tít [*wīrst'ai*]  
**25:** j<sup>o</sup>ūs īmusis, ļaukīti – tít [*wīrst'ai*] j<sup>o</sup>ūs  
**26:** aupāļusis, kļumstinaitai – tít wīrst j<sup>o</sup>ū-  
**27:** mas<sup>199</sup> etwirītan. Tít kakīnais teinū,  
**28:** Prābut<sup>i</sup>skas Dēiwa<sup>427</sup>, twājan ļābiskan be  
**29:** etnīstin *c* stēsmu, kas *c* āder stēsei, kwāi stwi mādli, be etwè-

<sup>418</sup> Imperative plural. Germ. r. *euch* = \**prei sien* 'to yourself', not *wans* 'you'.

<sup>419</sup> (*steismu*) *swaians grīkans etwērpt* is not (*jm*) *seine Sünde vergeben*, but 'own sins to forgive'.

<sup>420</sup> *stesses prabutskas Dengniskans labbans* is not *der ewigen Himmlischen Güter*, but a nonsense.

<sup>421</sup> Germ. *erledigen* is if. *erkīnint*, not 3 ps. *erkīnina*, what is a grammatical nonsense.

<sup>422</sup> *stēisan pikullis warrin* means 'of those devil's powers (plural)', not *von des Teufels Gewalt* (singular).

<sup>423</sup> *ēi* instead of *ei* because of an occasional attraction of accent *Nō-* > *nu-*, cf. Mažiulis PEŽ III 198.

<sup>424</sup> *Daiti noūmas l...I madlīt* is a calque, but 1 pl. id. in a cohortative meaning is Baltic, cf. ftn. 396.

<sup>425</sup> An Indoeuropean archaism, cf. Latin *invoco* (*deos*).

<sup>426</sup> The deixis 'here' (*dies-*, *ši-*), not 'there' (*der-/des-*, *sta-*) is or should be used hereinafter, cf. *a f. schan*.

<sup>427</sup> An archaic vocative form.

<sup>e</sup> d  
 (der oder  
 die.)  
<sup>e</sup>  
 oder Sie.

öffne die Thür d dem / der da an  
 klopfet/das<sup>e</sup> Er den ewigen Segen/dei-  
 nes himlischen Bades erlange / vnnnd das  
 verheissene Reich deiner Gaben empfahet/  
 durch Christum vnsern Herrn/Amen.

## Ein ander Gebet.

Almechtiger Ewiger GOTT / der du  
 hast durch die Sündflut/nach deinem ge-  
 strengen Gericht/die vngleubige Welt ver-  
 dampft/vnd den gleubigen Noe / selb Ache  
 nach deiner grossen Barmhertzigkeit/er-  
 halten/Vnd den verstockten Pharao / mit  
 allen den seinen im Roten Meer erseufft-  
 vnnnd dein Volk Israel trucken hindurch  
 geführt / damit diß Badt deiner heiligen  
 Tauff zukünfftiglich bezeichnet/vnnnd be-  
 deutet/Deßgleichen durch die Tauff/dei-  
 nes lieben Kindes vnseres HERN Ihesu  
 Christi/den Jordan/vnd alle Wasser zur  
 seligen Sündflut vnnnd reichlichen Ab-  
 waschung der Sünden/geheyliget / vnnnd  
 eingesetzt.

<sup>a</sup>  
 oder diese

Wir bitten dich / durch dieselbe deine grund-  
 lose Barmhertzigkeit / du wöllest<sup>a</sup> diesen  
 N. gnediglich ansehen vnnnd mit rechtem  
 Glauben im Geyst beseligen vnd stercken/  
 reis

reis stan wartin<sup>d</sup> stesmu<sup>tas</sup> stwi klumsti  
nai-kai staš / (adder tenna) stan prābut-  
stan ebsignān / twaias Dengnistas  
spagtas sengūdi / bhe stan potaukinton  
Ritin twaisei etnistin engaunei / pra Chri-  
stum Jesum nouson Ritijan / Amen.

<sup>d</sup>  
adder  
steisid  
quat.

## Qalti noumans tālis Madlit.

Wissemus ingis prābut<sup>tas</sup> deiros /  
tas tuo assai prastan austandinsnan swi-  
tas / notwaiān drūktawingistān ligan /  
stan nidruwintin Switan perklantiuns /  
bhe stan Druwingin. Tloē / subban Asinan /  
no twaiān debūktan engraudisnān ijlai-  
tūns / bke stan pertrincktan Pharao / sen-  
wiissan swaieis / en rminan iūrin austan-  
ninnons / bhe twaiān ansin Israel saušā  
prastan prawedduns / sentawidsinu sien  
spagtun twaisei Swintan Crictisnān pa-  
reingistai ebsentliuns / bhe enwaidinnons  
stesmu poligu / pra stan Crictisnān twai-  
as mūlas malnitas / nouson Ritijš Jhe-  
sum Christon-stan Jordānen / bhe wiissans  
vndans prei Deiwūctisnān austandinsnān  
bhe laimisnān aumūsnān stēisan grūktan  
swintinnunns / bhe enšaddinnons.

Mes Madlimai tien / pra stan subban /  
twaiān gruntpowirpun engraudisnān /  
tau quoitilaisnān sten A. etnirwingistai en-  
dyritwei / bhe sen ticfran druwiēn en  
Toseilien epdeiwūctint / Bhe pospartint

<sup>a</sup>  
adder  
stan.

### III 119

- 1:** reis stan wartin *d* stesmu kas stwi klumsti[-] *d*  
**2:** nai / kai stas / (adder tenna) stan Prābut= adder  
**3:** skan cbsignāsnan / twaias Dengniskas steisie  
**4:** spagtas sengijdi / bhe stan potaukinton quai.  
**5:** Rīkin twaisei etnīstin engaunei / pra Chri=  
**6:** stum Jesum nouson Rikijan / Amen.  
**7:** Daiti noumans tālis  
**8:** Madlit.  
**9:** Wissemusīngis prābutskas deiws /  
**10:** kas tuo assai prastan auskandinsnan swi=  
**11:** tas / notwaian drūcktawingiskan ligan /  
**12:** stan nidruwīntin Swītan perklantīuns /  
**13:** bhe stan Druwīngin Noe / subban Asman /  
**14:** no twaian debijkan engraudīsnan islai=  
**15:** kūuns / bke stan pertrincktan Pharaο / sen  
**16:** wissan swaieis / en vrminan iūrin auskan=  
**17:** dinnons / bhe twaian amsin Jsrael sausā  
**18:** prastan prawedduns / senkawīdsmu sien  
**19:** spagtun twaisei Swintan Crixtisnan pa=  
**20:** reiīngiskai ebsentliuns / bhe enwaidinnons  
**21:** stesmu polīgu / pra stan Crixtisnan twai=  
**22:** as mijlas malnikas nouson Rikijs Jhe=  
**23:** sum Christon / stan Jordānen / bhe wissans  
**24:** vndans prei Deiwūtiskan austkandinsnan  
**25:** bhe laimiskan aumūsnan stēisan grijkan  
**26:** swintinninuns / bhe ensaddinnons.  
**27:** Mes Madlimai tien / pra stan subban /  
**28:** twaian gruntpowīrpun engraudīsnan /  
**29:** tau quoitilaisi *a* sten N. etnīwingiskai en= *a*  
**30:** dyritwei / bhe sen tickran druwien en adder  
**31:** Noseilien epdeiwūtint / Bbe pospartint stan.

*I* pen the door *d* to \_that who he *d* or to \_that who she here kno- 2 cks, on order that (or she) (obtaineth awaited)  
 that Eter- 3 nal blessing, of thy Heavenly 4 bath [obt.], and geteth that promised 5 Kingdom of thy grace,  
 through Chri- 6 stum Jesum our Lord. Amen. 7 Let us further 8 Pray. 9 Almighty eternal god, 10 who thou hast  
 (condemned) through \_that drowning of the w- 11 orld, on \_thy strict trial, 12 that notbelieving World [cond.],  
 13 and that Believer Noe, self Eighth, 14 on thy great mercy main- 15 tained, and that stubborn Pharaο, with  
 16 all (who were) his, in red sea drown- 17 ed, and thy Jsrael people (led) dry 18 through that [led], with \_which  
 this 19 bath of \_thy Holy Christening pro- 20 spectively marked, and showed 21 to \_that similarly, through that  
 Christening of \_th- 22 y dear child, our Lord Jhe- 23 sum Christ, (hallowed and established) that Jordan, and  
 all 24 waters at Blissful drowning 25 and abundant washing out of those sins 26 [hall.]. 27 We Ask thee, through  
 that self, 28 thy free-of-ground mercy, 29 thou would graciously *a* that him *a* or that her N. no- 30 tice, and (make  
 blissful) with correct faith in 31 Spirit [make bl.], and strengthen

- 1:** reis stan wārtin<sup>428</sup> d šismu<sup>426</sup>, kas a àder šisei<sup>426</sup>, kwāi stwi kļūmsti-
- 2:** nai<sup>93</sup>, kāi slās, (àder tenā) sengēidļai<sup>7, 429</sup>
- 3/4:** Twàjas dēng<sup>i</sup>niskas spāgtas prābut<sup>i</sup>skan ebzignāsna<sup>8</sup>
- 4/3/5:** be engaūļai<sup>7, 8</sup> pataukīntan
- 5/4:** Ríkin Twāisei etnīstin, pra Chris-
- 6:** tum Jesum n<sup>o</sup>ūsun Rikijan. Āmen.
- 7:** Mādlimai
- 8:** tālis<sup>424, 430</sup>.
- 9:** Wisamuzīngis prābut<sup>i</sup>skas Dēiws<sup>17</sup>,
- 10:** kas [às'ai] pra swītas auskandīnsna<sup>8</sup>,
- 11:** pa Twàjan drúktawingiskan lígan,
- 12:** perkļantīwuns nidruwīntin swītan,
- 13:** be druwīngin Noe, sūban àsman,
- 14:** izļaikūwuns pa Twàjan debīkan engraudīsan,
- 15/15:** be auskandinuns pertrīntan Pharao sen
- 16/15:** wīsans tenesēisans<sup>431</sup> en <sup>w</sup>urminan jūrin,
- 17:** àder Twàjan amzin Israel sāusan
- 18:** pra stan prawēduns, sēn ku
- 19/20:** parejīngiskai ebzeñtliwuns be enwaidīnuns
- 20/19:** [s'an]<sup>432</sup> Twāises Swintas<sup>17</sup> Krikstīsnas spāgtan<sup>8</sup>.
- 21:** Stēsmu palīgu pra Krikstīsnan Twāi-
- 22:** se<sup>433</sup> mīļas maļnīkas, n<sup>o</sup>ūsun Rikijas Jhe-
- 23:** sum Christun, swīntininuns<sup>17</sup> be ensadīnuns<sup>8</sup> Jordānan be wīsans
- 24:** <sup>w</sup>uñdans prei Deiwūtiskan auskandīnsna
- 25:** be ļāimiskan aumūsna stēisan grīkan.
- 26/23:** [—]
- 27:** Mes mādlimai [T'an] pra stan sūban,
- 28:** Twàjan begruñtiskan<sup>389</sup> engraudīsan,
- 29:** T<sup>o</sup>š kwaiūlīsei<sup>248</sup> a šin a àder šan N. etnīwingiskai en-
- 30:** deirītwei<sup>429</sup>, be sen tīkran drūw<sup>i</sup>an en
- 31:** Nōseīlan epdeiwūtint be paspārtint

<sup>428</sup> *wartin* instead of *wartan* after a model of a palatalized accusative (ftn. 4). Cf. also *wijrin* (1x) 103<sub>21</sub>.

<sup>429</sup> The spelling *ij* may point to a similar confusion between *ei* and *ē* < *i*, as in *endyrītwei* \*[endeirītwei] 119<sub>31</sub>.

<sup>430</sup> Future being typologically a secondary tense, often coming back to optative (Palmais BR 239–241), an (East-Baltic) future-like 1, 2 pl. cohortative may be supposed in Prussian: \**madlīsimai* 'let us pray' (G. Sarbicki).

<sup>431</sup> A calque \**swaiens* refers God, not Pharao. For a declined genitive cf. *tanassen* I 7, Russian *ево-ный*.

<sup>432</sup> The ending *-ien* [= \*-(i)an = \*-en] having become an allomorph of *-in*, this secondary acc. sg. f. \**s'an* is interesting as pointing to acc.sg. m. \**sin* of an archaic nom. sg. \**sis*, possibly reflected in *sis* II 13<sub>17</sub>.

<sup>433</sup> A postponed genitive attribute is usually introduced with arthroid gen. sg. m. *-se*, f. *-sies*, pl. *-eison*.

<sup>b</sup>  
 (oder jr) an jm ersauffe vnd vntergehe / alles was  
<sup>c</sup>  
 (oder sie) b jm von Adam angeboren ist / \* Das er  
 \* auß der Thal der Vnglaubigen gesondert /  
 Nota, inn der heiligen Archa der Christenheit /  
 Wenn ein trucken vnd sicher behalten / allezeit brün-  
 Altes ge- stig im Geist / vnd frölich inn Hoffnung  
 taufte wirt deinem Namen diene / Auff das er mit al-  
 soll man len Glaubigen deiner Verheissung / Erwi-  
 diese wort ges leben erlangen möge / Durch Jesum  
 (vnnnd er) Christum vnsern HErrn / Amen.  
 (oder sie)  
 selbs dar-  
 zu gethan  
 hat) hin-  
 zu setzen.

Laßt vns auch sprechen das Gebet /  
 so vns vnser HErr Christus selbs gelehret /  
 vnd befolhen zu Seten / vnnnd nicht allein  
 alle vnser / vnnnd des Kindes Motturfft  
 darinnen begriffen / Sondern auch damit  
 vns gewißlich zu erhören verheissen hat.

Sprechet das Vater  
 vnser / etc.

Nachdem Gebet spreche  
 der Kirchendiener ge-  
 gen dem Kinde.

Ehe



Bhe Kai prastan rettiringistan austanā  
 binstan / en<sup>d</sup> tennesmu austēndlai bhe <sup>b adder</sup>  
 semmaiēlai/wissan ka<sup>c</sup> steismu esse Adam <sup>stessie.</sup>  
 engemmons ast/Kai<sup>d</sup> tans diigi / is steismu <sup>c adder</sup>  
 girbin steison nidruwingin isēlaints en- <sup>tennēi.</sup>  
 stan Swintan Arcan steison Cixtiāni- <sup>d adder</sup>  
 stum/sausai bhe senpackai polaitūts / Ai- <sup>tennā.</sup>  
 nat garrewingien Nofeilien / Wessals en  
 podruwistan / twaismu cinnen schlūsilai/  
 Nofan Kai<sup>e</sup> rāns / sen wissamans Dru- <sup>e adder</sup>  
 wingimans/twaisēi potaukinšnas / Pra- <sup>rannā.</sup>  
 butstan gēirwan sengidaut musilai pra Je  
 sum Christum nouson Rikijan/Amen.

Daiti noumans diigi gērbt/stan mad  
 lin Kawiden noumas nouson Rikis Chri-  
 stus sups mutinnons / bhe polaipinšnan  
 dāuns prei madlit / bhe ni ter ains wissan  
 nouson bhe steison malniškas preweringi-  
 stan/ensteismu poteitūuns / Schlāits dii-  
 gi sensteismu noumans arwiskai potlausja  
 šnan potaukinmons ast.

Verbaiti stan Lawe  
 Nouson.

Nach dem Gebet sprech der  
 Kirchendiener.

G Der



### III 121

- 1:** Bhe kai prastan rettīwingiskan auskan=  
**2:** dinsnan / en *b* tennesmu auskiēndlai bhe *b* adder  
**3:** semmai ēilai / wissan ka *c* stesmu esse Adam *c* adder  
**4:** engemmons ast / kai *d* tans dijgi / is stesmu *d* adder  
**5:** gīrbin steison nidruwīngin isklaitints ēn= *tennā.*  
**6:** stan Swintan Arcan stēison Cixtiāni=  
**7:** skun / sausai bhe senpackai polaikūts / Ai=  
**8:** nat garrewingi en Noseilien / Wessals en  
**9:** podruwīsnan / twaismu emnen schlūsilai /  
**10:** Nostan kai *e* tāns / sen wissamans Dru= *e* adder  
**11:** wīngimans / twaisei potaukinsnas / Pra= *tannā.*  
**12:** butskan gēiwan sengidaut musīlai pra Je[-]  
**13:** sum Christum nouson Rikijan / Amen.  
**14:** Daiti noūmans dijgi gērbt / stan mad[-]  
**15:** lin kawijden noūmas noūson Rikijis Chri=  
**16:** stus sups mukinnons / bhe polaipinsnan  
**17:** dāuns prei madlit / bhe ni ter ains wissan  
**18:** noūson bhe stēison malnijkas prewerīngi=  
**19:** skan / enstēismu poteikūuns / Schlāits dij=  
**20:** gi senstesmu noūmans arwiskai poklausij=  
**21:** snan potaukinnons ast.  
**22:** Gerbaiti stan Tawe  
**23:** Nouson.  
**24:** [Nach dem Gebet sprech der  
**25:** Kirchendiener.]

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*1 And that through \_that salutory drown- 2 ing, in b him b or her [should drown ...] 3 all that c to \_that c or her from Adam 4 is inborn, (should drown and downward go), so that d he d or she also, from that 5 number of those unbelievers separated in 6 that Holy Ark of those Christiani- 7 ties, dryly and with \_peace kept, Al- 8 ways hotly in Spirit, Joyful in 9 trusting, should serve thy name; 10 So that e he e or she, together with all Be- 11 lievers, (could get awaited) [of thy pr.,] Eter- 12 nal life (of thy promise) [could get aw.] through Je 13 sum Christum our Lord. Amen. 14 Let us also say, that pray- 15 yer which us our Lord Crhi- 16 stus himself taught, and (hath) given 17 a command at (= to) pray, and not only one (hath done) all 18 our and of those child necessari- 19 ty, in this [done], But al- 20 so together \_with \_that (hath promised) to \_us truly the hear- 21 ing [promised hath]. 22 Say that Father (Pater) 23 Our (Noster). 24–25 [Not translated: Let a Church servant speak after praying.]*

### III 121

- 1:** Be kai pra stan retīwingiskan auskan-  
**2:** dīnsnan en *b* tenèsmu *b* àder tènei auskēndļai be  
**3:** zemāi<sup>434</sup> čīļai wisan ka *c* tenèsmu *c* àder tènei èze Adam  
**4:** ast engīmus<sup>8,147</sup>, kai *d* tāns *d* àder tenā dīgi iz  
**5:** gīrbin stēisun nidruwīngin izskļaitīnts ēn  
**6:** Swīntan<sup>17</sup> Arkan stēses Kriksťānis-  
**7:** sk<sup>w</sup>an<sup>435</sup>, sausāi be senpākai paļaikūts, aī-  
**8:** nat garawīngis<sup>436</sup> en nōseiļa<sup>15</sup>, wēseļs en  
**9:** padruwīsnai, twāismu ģmnen<sup>17</sup> šļūziļai,  
**10:** nōstan kai *e* tāns *e* àder tenā sen wīsamans Dru-  
**11/12:** wīngimans muzīļai sengīdaut<sup>8</sup> Twāises<sup>437</sup> pataukīnsnas prā-  
**12/11:** butīskan gīwan pra Je-  
**13:** sum Christum nōūsun Rikījan. Āmen.  
**14:** Gērbjamai<sup>381,424</sup> stan mād-  
**15:** lin, kawīdan nōūmas<sup>199</sup> nōūsun Rikīs Chris-  
**16/16:** tus sūps mukīnuns be dāwuns paļaipīnsnan  
**17/16:** madlīt, be nī ter wisan  
**18:** nōūsun be stēse maļnīkas prewerīngis-  
**19:** kan en stēsmu entensīwuns<sup>438</sup>, šļāits dī-  
**20/21:** gi sen stēsmu nōūmans arwiskai ast pataukīnuns<sup>8</sup> pakļausīs-  
**21/20:** nan.  
**22:** Gērbjaiti<sup>381</sup> stan Tāwe  
**23:** Nōūsun.  
**24:** [Pa madlīnsnan bilīsei  
**25:** Kīrkis šļūzeniks<sup>439</sup>.]

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<sup>434</sup> For the oxytone accent see comments to I 7<sub>17/18</sub>.

<sup>435</sup> General case (acc.sg.=gen.pl. in form of the acc.sg.) following gen.sg.f. \*stesses, not pl. stēison.

<sup>436</sup> German *brünstig* (aj.=av.) is an adjective (\*garrawingis) here, not an adverb (= aj.n. *garrewingi*).

<sup>437</sup> A secondary genitive (fin. 431) of 2 sg. gen.=po. *twaise* < gen. m. \*tvajase, f. \*tvajases. Cf. 121<sub>9</sub>.

<sup>438</sup> *begriffen* means *einbegriffen* ‘inclusive’, not *poteikūuns* ‘created’ (PKP II 230). For a reconstruction pc.pt.ac.nom.sg.m. \*entensīwuns ‘included’ cf. pc.pt.pa.nom.sg. *entensīts* 59<sub>9</sub>, pl. *entensītei* 97<sub>17</sub>.

<sup>439</sup> Cf. acc. sg. m. *schlūsnikan* 117<sub>19</sub>.

Der Herr beware deinen  
 Eingang vnd Ausgang/  
 vnn nun air biß in  
 Ewigkeit.

Darauff spreche der Kirch-  
 endiener weiter gegen den  
 Gefattem also:

o  
 (oder sie) Lieben Freunde inn Christo / nach  
 dem ihr von wegen dieses A. begert habt/  
 das<sup>o</sup> Er in dem Namen Jesu Christi Ge-  
 taufft / vnd durch die Tauff inn die heiligi  
 Gemein Gottes Volcks angenommen/  
 vnd Eingeleibt werde So ist euch als Chri-  
 sten vnuerborgen/das / welcher sich zu der  
 gemeinen Christlichen Kirchen thut / der  
 begibt sich in einen Geistlichen Streit/dar  
 innen wir nicht mit Fleisch vnd Blut/  
 Sondern mit dem bösen Geist / die Tage  
 vnser Lebens hie auff Erden zu kempffen  
 haben / Welchen Streit auch wir ohne  
 rechten Glauben in Gott Vater/Son/vnd  
 heiligen Geist/nicht vol führen mögen.  
 Stas

Stas Rikis potūnti twai-  
an Eneissannen bhe isse-  
ennen Esteinuer en  
prābutskan.

Darauff spreche der Kir-  
chendiener zu den  
Gefattern also.

Mīlas ginnis en Christo / stan kī-  
mantai iōūs esse steisei a. N. Pauson astai <sup>a</sup> adder stes  
poquoitiuns kai b tāns enstan enman Jez <sup>b</sup> ses.  
su Christi / Crixtits / bhe prastan Crixti- <sup>b</sup> adder ten  
šnan / enstan Swintan perōnien Deīwas na.  
amsis enints bhe enkermenints postānai /  
Tit ast iōūmas / kāigi Crixtiānimans ni  
auklipts / kāi / kawiðs sien prēiskan perō-  
nin Crixtiānistān kirkīn podāst / stas en-  
dāst sien / en aīnan Nofeilewingistān ka-  
riāušnan / enkarwiðsinu mes ni sen mensan  
bhe krawian / schlaits sen stesinu wargan  
nofeilien / stans deinans noūson gūwis /  
schien nosennien priālint turrimai / kawi  
dan kariāušnan / mes dūgi / schlaite tiefran  
Drūwient en Deīwan Tarwan / Saūnan /  
bhe Swintan Nofeilien / ni isstallit mas-  
sinai,

W ij Zierauff

### III 123

- 1: Stas Rikis pokūnti twai=  
2: an Eneissannien bhe iseis=  
3: enniēn Esteinu er en  
4: prābutskan.  
5: [Darauff spreche der Kir=  
6: chendiener zu den  
7: Gefattern also.]  
8: Mijlas ginnis en Christo / stan kīs=  
9: man kai ioūs esse steisei *a* N. Pauson astai  
10: poquoitūns kai *b* tāns ēnstan emnan Je=  
11: su Christi / Crixtitis / bhe prastan Cixti=  
12: snan / ēnstan Swintan perōnien Deiwas  
13: amsis enimts bhe enkermenints postānai /  
14: Tīt ast ioūmas / kāigi Cixtiānimans ni[-]  
15: auklipts / kāi / kawīds sien prēistan perō=  
16: nin Cixtiāniskan kīrkin podāst / stas en=  
17: dāst sien / en ainan Noseilewingiskan ka=  
18: riausnan / enkawīdsmu mes ni sen mensan  
19: bhe krawian / schlaīts sen stesmu wargan  
20: noseilien / stans deinans noūson gijwis /  
21: schien nosemmien preiūlint turrimai / kawī[-]  
22: dan kariausnan / mes dijgi / schlāit tickran  
23: Drūwien en Deiwan Tawan / Saūnan /  
24: bhe Swintan Noseilien / ni isstallīt mas=  
25: simai.

*a*  
addes  
sies.  
*b*  
addes  
na.

---

*I That Lord protects th- 2 y Entrance and e- 3 xit From \_now\_ on in 4 eternity. 5-7 [Not translated: Then let the Church servant say to godparents so:] 8 Dear friends in Christo, that ti- 9 me as ye from that a or from that her N. side have 10 wished that b he b or she in \_that name Je- 11 su Christi, Baptized, and through \_that Christe- 12 ning, in \_that Holy community Of God's 13 people (become) accepted and embodied [become], 14 So is to you, as to Christians not 15 hidden, that, which oneself to \_that com- 16 mon Christian church giveth over, that gi- 17 veth oneself, in one Spiritual w- 18 ar, in \_which we not with flesh 19 and blood, but with that evil 20 spirit, those days of our life, 21 here on \_earth (have) (at =) to struggle [have], wh- 22 ich war, we also, without true 23 Belief in God The Father, The Son, 24 and The Holy Ghost, cannot withstand 25 [can].*

- 1:** Rikĩs pakũnsei<sup>440</sup> twà-  
**2:** jan enẽisaņan be izẽise-  
**3:** ņan ezteinũ<sup>441</sup> er en  
**4:** prābutskan.  
**5:** [Paņzdau bilĩsei Kĩr-  
**6:** kis šļĩzeniks prēi  
**7:** kamàtrans<sup>442</sup> tĩt:]  
**8:** Mĩlai<sup>401</sup> ģinis en Christo, stan kĩs-  
**9:** man, kai j<sup>o</sup>ūs ẽze šise *a* àder šises<sup>426</sup> N. pāusa<sup>15,73</sup> àstai  
**10:** pakwaitĩwus<sup>147</sup>, kã *b* tãns *b* àder tenā ģn emņan Je-  
**11:** su Christi krikstĩtan<sup>304</sup>, be pra krikstĩs-  
**12/13:** snan ģn Dēiwas aĩzis swĩtan perōņan<sup>8</sup>  
**13/12:** enĩmtan<sup>304</sup> be enkērmēntan<sup>304</sup> pastāļai<sup>7</sup>,  
**14:** tĩt ast j<sup>o</sup>ūmas, kãigi krikstānimans, ni-  
**15/16:** auklĩptan<sup>289</sup>, kã kawĩds padāst [s'an]<sup>8</sup> prēi perō-  
**16/15:** niskan<sup>443</sup> krikstāniskan Kĩrkin, stas en-  
**17:** dāst [s'an] en nōseilewingiskan ka-  
**18:** ŗaūsnan, en kawĩdsei<sup>444</sup> mes ni sen mēnsan  
**19:** be krāujan, šļāits sen wārgan  
**20:** nōseĩlan, n<sup>o</sup>ūsun ģĩwis dēinans  
**21:** šan nō [zem'an] tūrimai w<sup>u</sup>lint<sup>8</sup>, kawĩ-  
**22/25:** dan kaŗaūsnan mes dĩgi ni mazīmai izstalĩt<sup>8</sup> šļāit tĩkran  
**23:** drūw<sup>i</sup>an en Dēiwan Tāwan, S<sup>a</sup>ūnan,  
**24:** be Swĩtan Nōseĩlan.  
**25/22:**

<sup>440</sup> 3 op. \*pakũnsei < if. \*pakũnt- + -sei. Cf. 3 op. pokũnsi 133<sub>13</sub>, as well as ftn. 327.

<sup>441</sup> Esteinu < \*esse teinũ (Mažiulis PEŽ I 294).

<sup>442</sup> PEŽ II 241 f. for Pr. \*kamàters, kamàtras from Pol. *kmotr*. Consequently: \*kamatra from *kmotra*.

<sup>443</sup> For the reconstruction of this adjective cf. Mažiulis PEŽ III 268 s.v. *perōnin*.

<sup>444</sup> A. Will's dat./loc. *kawĩdsmu* is masculine, however Pr. *kariausnan* is feminine.

Hierauff/dieweil jr euch auß Christ-  
 licher Liebe vnd freundschaft/dieses noch  
 vnmündigen <sup>a</sup> habet angenommen/vnd  
<sup>b</sup> vertreten <sup>a</sup> in/in dieser öffentlichen Christ-  
 lichen Handlung/So wöllet mir an <sup>b</sup> sei-  
 ner stat Antworten / damit öffentlich  
<sup>c</sup> bekannt werde / worauff <sup>c</sup> er Getaufft  
 werde.

**N. Widersagstu dem  
Teuffel?**

Antwort.

**Ja/ Ich Widersag.**

**Vnd allen seinen  
Wercken?**

Antwort.

**Ja/ Ich Widersag.**

**Vnd allem seinem  
Wesen?**

**Kloßans**



Kostansubban / stentijisman iohs  
 wans / is Crixtianiskan mislin bhe gin-  
 kan / a schiffes niaubillintis **U.** enim- **a adder**  
 mans / bhe stallēci pērdin / en schisman **schiffai nio**  
 ackerwijsin Krixtianiskan astin / Tyt quoi **andallint**  
 tijlāici iohs mennei en b stessei . deictan **rai.**  
 attrātwēi / Sēntu akirwijsi posinnāts **b adder en**  
 wīrst / notan c tans / Crixtits postānai. **stesias.**  
**c adder**  
**tennā.**

**U. ni emprīkinbli tou**  
**stēismu Witullan?**

**Attrāiti.**

**Ja as emprīkinbilli?**

**Bhe wissan tennēisan**  
**dijlan?**

**Attrāiti.**

**Ja as emprīkinbilli?**

**Bhe wissan tennēisan**  
**baufennien?**

**Q. iij Antwort.**

### III 125

- 1:** Nostansubban / stenkijsman ioūs  
**2:** wans / is Cixtiāniskan mijlin bhe ginni=  
**3:** skan / *a* schisses niaubillintis N. enim= *a* adder  
**4:** mans / bhe stallēti pērdin / en schisman schissai ni=  
**5:** ackewijstin Krixtiāniskan astin / Tyt quoi[-] tai.  
**6:** tijlaiti ioūs mennei en *b* stessei / deicktan *b* adder en  
**7:** attrātwei / Sēnku akiwijsti posinnāts stessias.  
**8:** wīrst / nokan *c* tāns / Cixtits postānai. *c* adder  
**9:** N. ni emprīkinblli tou tennā.  
**10:** stēismu Pikullan?  
**11:** Attrāiti.  
**12:** Ja as emprijkin billi?  
**13:** Bhe wissan tennēisan  
**14:** dijlan?  
**15:** Attrāiti.  
**16:** Ja as emprīkin billi?  
**17:** Bhe wissan tennēisan  
**18:** bausennien?

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*I On\_that\_self, that\_tome ye 2 you, from Christian love and friend- 3 ship, a of this his not\_speaking  
a or this her not\_speaking N. (have) accep- 4 ted, and stand for\_him, in this 5 apparent Christian  
matter, So w- 6 ish ye to me in b of this his b or this her place 7 answer, With\_what apparently (will  
be) recognized 8 [will be], on\_what c he c or she, is Baptized. 9 N. not opposest thou 10 to that  
Devil? 11 Answer. 12 Yea i oppose? 13 And all their 14 work? 15 Answer. 16 Yea i oppose? 17  
An all their 18 being?*

### III 125

- 1: Nô stan sùban: stèse pàgan, kâi<sup>347</sup> j<sup>o</sup>ús
- 2: sèbei<sup>445</sup>, iz krikstāniskan mīlin be gīnis-
- 3: kan, *a* šin niaubilīntin *a* šan niaubilīntan<sup>446</sup> N. enì-
- 4: musis<sup>447</sup> be stalēti pēr din en šisei
- 5: akiwīstin<sup>448</sup> krikstāniskan āstin, tīt kwai-
- 6: tīlāiti j<sup>o</sup>ús mēnei en *b* stèse āder en stèses deiktan
- 7: atrātwei<sup>451</sup>, sēn ku akiwīsti<sup>448</sup> pazināts
- 8: wīrst, nō ka<sup>449</sup> *c* tāns, krikstīts pastānai.
- 9: N., ni<sup>450</sup> emprīkinbili t<sup>o</sup>ú
- 10: Pikūla<sup>15?</sup>
- 11: Atrāiti<sup>451</sup>.
- 12: Jā, as emprīkinbili.
- 13: Be wīsmu<sup>452</sup> tenèse
- 14: dīlan?
- 15: Atrāiti.
- 16: Jā, as emprīkinbili.
- 17: Be wīsai<sup>452</sup> tenèse<sup>453</sup>
- 18: b<sup>a</sup>ūseṇan?

<sup>445</sup> Translation of a German reflexive *jr euch* demands a Prussian reflexive *\*ioūs sebbei*.

<sup>446</sup> Reconstruction of pc.ps.ac.acc.sg.f. *\*niaubillīntien* [*\*niaubilīnt'an*] is irrelevant in respect to corresp. m. *\*niaubillīntin*, because *-tien* and *-tin* have become allomorphs of the palatal accusative, fn. 4.

<sup>447</sup> A. Will failed to translate ps.perf.pl. *\*astei enimmus(is)*; however Baltic allow the use of pc.pl. here.

<sup>448</sup> For history of a hybrid *akiwijsti* (= Pol. *oczy-wiście*) cf. Mažiulis *PEŽ* I 60. The tone is to *\*vīd-*.

<sup>449</sup> A. Will's *nokan* is a calque of Germ. *worauß*, here – ‘for what purpose’. However areal Pol. *na co?* ‘what for?’ indicates the existence of corresponding Pr. *nō ka*, whether borrowed or not.

<sup>450</sup> Original negative particle introducing an interrogative clause in Prussian.

<sup>451</sup> Ip. 2 pl. *atrāiti* [*\*atrāiti*] < *\*atrājaitē*, if *\*atrātwei*. Alternation *e-/a-* in the onset points to the same weak nature of the phoneme *e* in Prussian, as in Lithuanian, cf. fn. 18.

<sup>452</sup> For (*emprīkinbilli* +) dative cf. *stēismu Pikullan* 125<sub>10</sub>. A declension form f. *wisai* (cf. *wissai* 91<sub>23</sub>) is reconstructed of an adjective type instead of *\*wissei* because of more frequent (6x) *wissamans* against (1x) *wisseimans* 39<sub>6</sub>.

<sup>453</sup> A. Will incorrectly translated Germ. sg. *seinem* ‘his’ as pl. *tennēisan* ‘their’.

Antwort.

**Ja/ Ich Widersag.**

**Darnach frage der Kirchen-  
diener ferner.**

**N. Glaubstu inn Gott Vater Allmechtigen/  
Schöpffer Himmels vnd der Erden?**

Antwort.

**Ja/ Ich Gleube.**

**N. Glaubstu in Jesum Christum / seinen Ein-  
gebornen Son / vnsern Herrn / der entpfangen ist  
von dem Heili en Geist/ geboren von der Jungf-  
rawen Maria/ Gelitten vnter Pontio Pilato/ Ge-  
creutziget/ Gestorben/ vnd Begraben/ Nidergefahren  
zur Hellen / am dritten Tage wider Auffstanden/  
von den Todten/ Auffgefahren gen Himel/ Sitzend  
zu der Rechten Gottes / des Allmechtigen Vaters/  
Von dannen Er kommen wird / zu Richter die Le-  
bendigen vnnnd die Todten?**

Antwort.

**Ja/ ich Gleube.**

**N. Glaubstu auch in den Heiligen Geist / eine  
Heilige Christliche Kirche/ ein Gemeinschaft der  
Heiligen/ Vergebung der Sünden / Auffstehungs  
des Fleisches/ vnd ein Ewiges Leben?**

**Attrāiti**

Attrāiti.

## Ga as empriktin bille?

VI. Druwē tu en Deiwan tāwan Wiſſemuktin  
Eas aſt teikūns dangon bhe Semmien?

Attrāiti.

## Ga as Druwe.

VI. Druwē tu/en Jeſum Chriſtum ſwaian aia-  
nangeminton Sounan / nouſon Ritjan / Eas po-  
gaucs aſt eſſe Swintan Moſeilin / gemmons eſſe  
ſtan ſtūſtan iumprawan Marian / Stinons po  
Pontio Pilāto / Scrijſits / Aulauins / bhe entops /  
Semmai liſuns prei Picfullien / en tirtian deinan et-  
ſtius eſſe gallan / vnſci gūbans nadangon / Sidans  
prei ticſrōnnen Deiwas / ſeſſe wiſſemuktin Tāwas  
Swendau wiſt pergūbons preiliginton / ſtans gei-  
wans bje Aulauſins.

Attrāiti.

## Ga as Druwē.

VI. Druwē tu enſtan Swintan Moſeilin Ai-  
nan Swintan Cixtianiſtan tirtin / ainan perōni-  
ſtan Swintan / Ewerpſemian grītan / bhe ainan  
Prābutuſtan geiwan.

Antwort.

- 1:** Attrāiti.
- 2:** Ja as emprijkin bille?
- 3:** N. Druwē tu en Deiwan tāwan Wissemukin
- 4:** kas ast teikūuns dangon bhe Semmien?
- 5:** Attrāiti.
- 6:** Ja as Druwe.
- 7:** N. Druwē tu / en Jesum Christum swaīan ai=
- 8:** nangeminton Sounan / nouson Rikijan / kas po=
- 9:** gauts ast esse Swintan Noseilin / gemmons esse
- 10:** stan skijstan iumprawan Marīan / Stīnons po
- 11:** Pontio Pilāto / Scrijsits / Aulauuns / bhe enkopts /
- 12:** Semmai līsuns prei Pickullien / en tīrtian deinan et=
- 13:** skīuns esse gallan / vnsei gūbans nadangon / Sīdans
- 14:** prei tickrōmien Deiwas / stesse wissemukin Tāwas
- 15:** Stwendau wīrst pergūbons preilīginton / stans geī=
- 16:** wans bhe Aulausins.
- 17:** Attrāiti.
- 18:** Ja / as Druwē.
- 19:** N. Druwē tu ēnstan Swintan Noseilin Ai=
- 20:** nan Swintan Crixtianiskan kīrkin / aīnan perōni=
- 21:** skan Swintan / Etwerpsennian grīkan / bhe ainan
- 22:** Prābutuskan geīwan.

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*1 Answer. 2 Yea i oppose? 3 N. Doest thou believe in God the father Almighty 4 who hath created the sky and Earth? 5 Answer. 6 Yea i believe. 7 N. Doest thou believe, in Jesum Christum thy on- 8 ly\_begotten Son, our Lord, who- 9 gotten hath been from the Holy Ghost, born from 10 that saint virgin Maria, suffered under 11 Pontio Pilato, Was crucified, Died, and buried, 12 Downdescended at (= unto) Hell, the third day re- 13 surrected from death, ascended in heaven, Having sat down 14 at the right of God, the almighty Father 15 Fromwhere he come will, at to judge, those li- 16 ving and dead. 17 Answer. 18 Yea, i Believe. 19 N. Doest thou believe in The Holy Ghost O- 20 ne Saint Christian church, one commu- 21 nity Saint, Forgiveness sin, and one 22 Eternal life.*

- 1:** Atrāiti.
- 2:** Jā, as emprīkin bilē?
- 3:** N. druwē tu en Dèiwan Tāwan Wīsamukin<sup>454</sup>
- 4:** kas ast teikūwuns dāngun be [zēm'an]?
- 5:** Atrāiti.
- 6:** Jā, as druwē.
- 7:** N. druwē tu, en Jesum Christum tenēse<sup>58</sup> aí-
- 8:** nangamīntan<sup>455</sup> S'ūnan, n'ūson Rikljan, kas pa-
- 9:** gaúts ast èze Swintasmu<sup>17,73</sup> Nōseilin, gēmuns èze
- 10:** skístai<sup>73</sup> Juṃprawan Maríjan, stínuns pa
- 11:** Pontio Pilāto, skrízits, auļauṃs<sup>75</sup>, be ėnkaps<sup>76</sup>,
- 12:** zemāi<sup>433</sup> lízuns prēi Pikūlan, en tīrtan<sup>77</sup> dèinan et-
- 13:** skíwuns èze gāļa<sup>15,73</sup>, unzai gúbuns na<sup>78</sup> dāngun, síduns
- 14:** prēi [tikró'm'an] Dèiwas, stēse Wīsamukin<sup>453</sup> Tāwas,
- 15:** stweṃdau wīrst pergúbuns līgintun g'í-
- 16:** wans be auļauṃsins<sup>75</sup>?
- 17:** Atrāiti.
- 18:** Jā, as druwē.
- 19:** N. druwē tu ėn Swintan Nōseilin, aí-
- 20:** nan swintan krikstāniskan kīrkin, perōni-
- 21:** skan stēisun swintan, etwērpseṇan stēisun grīkan<sup>456</sup> be
- 22:** prābutiskan g'íwan?

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<sup>454</sup> For accent cf. *PEŽ* IV 454 and Comment 24 to III 7<sub>10</sub>.

<sup>455</sup> *PEŽ* I 52.

<sup>456</sup> A.Will's *Druwē tu /.../ aīnan perōniskan swintan, etwērpseṇan grīkan* is a syntactical nonsense. Arthroidal case indicators are needed to make this phrase comprehensible (for a development of arthroidal constructions in Samlandian due to phonetical coincidence of the inflections of accusative singular and genitive plural in a “general case” see Palmaitis *BR* 110, idem *Grammatical incompatibility of two main Prussian “dialects” as implication of different phonological systems* / *Colloquium Pruthenicum Tertium* 2001, 63–77).



Antwort.

**Ja/ Ich glaube.**

**N. Wiltu darauff Getaufft  
werden?**

Antwort.

**Ja/ Ich will.**

**Als denn Begieße der Kirchen-  
diener das Kindt mit Wasser/ vnd  
spreche mit heller vnd lauter/  
deutlicher Stimme.**

**N. Ich Tauffe dich in dem Namen Gottes  
des Vaters / vnd des Sons / vnd des Heiligen  
Geistes.**

**Vnd spreche darauff.**

**Der Allmechtig Gott / vnd Vater vnser  
Herrn Jesu Christi/ der dich A. anderweit / durchs  
Wasser vnd den heiligen Geist/ geboren/ vnd dir alle  
deine Sünde/ durch seinen lieben Son/vnsern Herrn  
Jesum Christum vergeben hat / der stercke dich mit  
seiner Gnade zum ewigen leben/ Amen.**

**Actrāiti**

Attrāiti.

Ga/as Druwē.

N. Quoi tunostan Crix-  
tits postāt?

Attrāiti.

Als denn Begiesse der Kirchen-  
diener das Kindt mit Wasser / vñd  
spreche mit heller vñd lauter  
deutlicher Stimme.

N. As Cixtia tien / ēnstan Ennan Deirwas  
Stesse Tāwas / Bhe stesse Soūnas / Bhe stesse  
Swintan Nofellis.

Vñd spreche dar auff.

Stas Wissenssingis Tāws / nouson Rikijas  
Jesu Christi/tas tien N. Kitterwidistai/prastan vn-  
dan bhe stan Swintan Nofelien gemmans bhe teb  
bei wissans twaians grikans / pra swaian mīlan  
Soūnan nouson Rikijan Ihesum Christon etwēr-  
pons ast/stas spartimmo tien / sen swaian etnistin/  
prei Prābutstan geirwan/Amen.

p Dar auff

- 1:** Attrāiti.
- 2:** Ja / as Druwē.
- 3:** N. Quoi tu nostan Crix=
- 4:** tīts postāt?
- 5:** Attrāiti.
- 6:** [Als denn Begiesse der Kirchen=
- 7:** diener das Kind mit Wasser/ vnd
- 8:** spreche mit heller vnd lauter
- 9:** deutlicher Stimme.]
- 10:** N. As Crixtia tien / ēnstan Emnan Deiwas
- 11:** Stesse Tāwas / Bhe stesse Soūnas / Bhe stesse
- 12:** Swintan Noseilis.
- 13:** [Vnd spreche darauff.]
- 14:** Stas Wissemusīngis Tāws / noūson Rikijas
- 15:** Jesu Christi / kas tien N. kittewidiskai / prastan vn=
- 16:** dan bhe stan Swintan Noseilien gemmans bhe teb[-]
- 17:** bei wissans twaians grikans / pra swaian mijlan
- 18:** Soūnan noūson Rikijan Jhesum Christon etwiēr=
- 19:** pons ast / stas spartinno tien / sen swaian etnīstin /
- 20:** prei Prābutskan geīwan / Amen.

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*1 Answer. 2 Jea, i believe. 3 N. Wilt thou then Bap- 4 tized become? 5 Answer. [Absent, not translated: Yea, i will.] 6-9 [Not translated: So then let the Church servant pour water over the child, and speak in a clear, loud and distinct voice] 10 N. I Baptize thee, in \_that Name of God 11 Of \_that Father, And that Son, And that 12 Holy Ghost. 13 [Not translated: And let him speak after that.] 14 That Almighty God Father, of our Lord 15 Jesu Christi, who thee N. in a different way, through \_that wa- 16 ter and that Holy Ghost (hath) is born and to 17 thee all thy sins, through his dear 18 Son our Lord. Jhesum Christ (hath) for- 19 given [hath], let that strengtheneth thee, with his mercy, 20 at Eternal life. Amen.*

- 1: Atrāiti.
- 2: Jā, as druwē.
- 3: N. kwāi tu nō stan kriks-
- 4: tīts pastāt?
- 5: Atrāiti: [Jā, as kwāi.]
- 6: [Stādan eblčisei<sup>457</sup> Kīrkis
- 7: šļūzeniks<sup>439</sup> maļnīkikan sen wuńdan be
- 8: bilīsei sen eiskun<sup>458</sup> be kaļsīwingiskan<sup>67</sup>
- 9: šļaitūminan<sup>459</sup> tārīn:]
- 10: N. as krikstija ņan, ģn Ēmnan Dēiwas<sup>17</sup>
- 11: Tāwas, be Sōūnas, be
- 12: Swintas<sup>17</sup> Nōseilis.
- 13: [Be bilīsei tālis:]
- 14: Stas Wisamuzīngis Tāws nōūse<sup>460</sup> Rikījas
- 15: Jesu Christi, kas ņan N. kitawīdiskai, pra wuń-
- 16: dan be Swintan Nōseilien, ast gamīnuns<sup>461</sup> be tē-
- 17: bei wīsans twājans grīkans pra swājan mīļan
- 18: Sōūnan<sup>462</sup> nōūsun Rikījan Jhesum Christun etwēr-
- 19: puns<sup>8</sup>, Tāns spārtinsei<sup>17</sup> ņan sen swājan etnīstin,
- 20: per prābutīskan gēīwan. Āmen.

<sup>457</sup> For \*lei- cf. Mažiulis *PEŽ* III 341 f. For eb- cf. *ebsignāsi* 133<sub>12</sub>. For \*stadan ‘then’ cf. *PEŽ* II 63.

<sup>458</sup> For a reconstruction *u*-stem aj. acc. sg. n. \*eiskun ‘heller’ cf. Lith. *aišku*, Pr. *Eyskant* APN 27.

<sup>459</sup> For a reconstruction aj. \*šlaitiminan ‘distinct’ cf. v. *sklaitint* 109<sub>3</sub> ‘separate’, en *schlaītiskai* 67<sub>19</sub> ‘in distinctibility, especially’ + \*paklausīminas 57<sub>17</sub> (*PEŽ* III 310–311).

<sup>460</sup> Cf. gen. *stesse*, dat. *stesmu* and nom. f. *nousā* 55<sub>19</sub>, dat. *noūsmu* 35<sub>11</sub>. Cf. also ftn. 433.

<sup>461</sup> A. Will’s *gemmans* is a corrupted intransitive participle form, but Germ. (*dich*) *geborn* is transitive, i.e. pc.pt.ac.tr.nom.sg.m. \*gaminnuns, cf. *PEŽ* II 348.

<sup>462</sup> An occasional *a*-stem innovation after the nom. *soūns* (cf. III 67<sub>4</sub>).

**Darauff soll der Kirchen-  
diener das Volck zur  
Dancckbarkeit vnd  
Gebet vermanen  
also sprechende.**

Ihr lieben im Christo Ihesu / dieweil der  
Allmechtig Gott diß Kindlein / zu der Tauff vnser  
lieben Herrn Jesu Christi / hat gnediglich kommen  
lassen / sollen wir ihm Lob vnnnd Dancck sagen / vnnnd  
Bitten / das Er ihm wölle das Kindt inn allen Ge-  
naden befohlen sein lassen.

**Sprecht Also.**

Allmechtiger / Barmhertziger Gott / vnd Vate-  
ter / Wir sagen dir Lob vnd Dancck / das du deine  
Kirche gnediglich erheltest / vnnnd mehrest / vnd die-  
sem Kind verliehen hast / das es durch die heylige  
Tauffe Widergeboren / vnnnd deinem lieben Sohn /  
vnserm Herrn vnd einigen Heilande / Ihesu Christo  
eingeleibt / dein Kindt / vnnnd Erbe deiner himli-  
schen Güter worden ist.

**Darauff**

**Darauff soll der Kirchen-  
diener das Volck zur  
Danckbarkeit vnd  
Gebet vermanen  
also sprechende.**

Jous milýtai en Christo Ihesu / stan kisman  
stas wissemukin Deirs / schien Malnýktan prēistan  
Cixtisnan / Noūsan mýlas Rikýas Ihesu Christi /  
ast etnýwings pereit dāuns / turrimai mes tennes  
smu / Pogirschnan bhe Dintausnan billitwei / bhe  
madlit / Kai tāns sebbei quoitilai / stan malnýktan  
en wissan etnistin polaipinton dat hout.

**Bhe billitei pōmien tittet.**

Wissemusingis Engraudýwings Deirs bhe  
Tāws / Mes billēmai tebbei pogirsnan bhe dincun  
Kai tu twaias kirkis etnýwingistai islāiku / bhe tūlni  
nai / bhe schismu Malniku politikins affei / Kai tāns /  
prastan Swintan Cixtissennien / etkūmps nauna-  
geminans / Bhe twaiāsmu milan Soūnan / noūsmu  
Rikýan / bhe ainesmu Kettēnikan / Jesu Christu / en-  
kēminints / twais malnýks bhe waldūns / twaisci  
Dengennenistans labbans postāuns ast.

p ij Wir

### III 131

- 1: [Darauff soll der Kirchen=
- 2: diener das Volck zur
- 3: Danckbarkeyt vnd
- 4: Gebet vermanen
- 5: also sprechende.]
- 6: Jous milijtai en Christo Jhesu / stan kīsmān
- 7: stas wissemukin Deiws / schien Malnijkan prēistan
- 8: Crixtisnan / Noūsan mijlas Rikijas Jhesu Christi /
- 9: ast etnīwings pereit dāuns / turrimai mes tenne=
- 10: smu / Pogirschnan bhe Dinkausnan billītwei / bhe
- 11: madlit / kai tāns sebbei quoitīlai / stan malnijkikan
- 12: en wissan etnīstin polaipinton dat bout.
- 13: Bhe billītei pōmien tittet.
- 14: Wissemusīngis Engraudīwings Deiws bhe
- 15: Tāws / Mes billēmai tebbei pogirsnan bhe dīnckun
- 16: kai tu twaias kīrkis etnīwingiskai islāiku / bhe tūlni[-]
- 17: nai / bhe schismu Malnīku polīkins assei / kai tāns /
- 18: prastan Swintan Crixtissennien / etkūmps nauna=
- 19: gemmans / Bhe twaiāsmu mīlan Soūnan / noūsmu
- 20: Rikijan / bhe ainesmu Rettēnikan / Jesu Christu / en=
- 21: kērminints / twais malnijks bhe waldūns / twaisei
- 22: Dengenneniskans labbans postāuns ast.

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1-5 [Not translated: *After that the Curch servant should call people to gratitude and prayer consequently speaking.*] 6 Ye beloved in Christo Jhesu, that time 7 that almighty God, that Child at \_that 8 Christening, Of Our dear Lord Jhesu Christi, 9 gracious hath allowed to come, we have to 10 him, to say Praising and Thanking, and 11 to ask, that he would to himself, that baby 12 in all grace to be allowed ordered. 13 And speak after \_me so. 14 Almighty Merciful God and 15 Father, We speak to thee praising and thank 16 that thou of thy church graciously maintain, and multi 17 ply, and to this Child hast destined, that he, 18 through \_that Holy Christening, again new- 19 born, And to thy dear Son, our 20 Lord, and one Saviour, Jesu Christ, em 21 bodied, (hath become) thy child and heir, of thy 22 Heavenly wealth [become hath].



- 1: [Pañzdau tūri Kīrkis  
2/4: šļūzeniks iz<sup>286</sup> empīrinsnan<sup>463</sup> paskulītun  
3: dīnkausan be  
4/2: madlīsnan,  
5: bilīnītai<sup>464</sup> tītāt:]  
6: J<sup>o</sup>ūs milītai en Christu Jhesu, stēse pàgan, kai<sup>347</sup>  
7: Wīsamukis Dēiws šīsmu<sup>465</sup> maļnīkan prēi  
8: n<sup>o</sup>ūse mīļas Rikījas Jhesu Christi krikstīsnan<sup>8</sup>  
9: ast etnīwingi<sup>466[295, 413, 436]</sup> dāwuns perēit<sup>8</sup>, tūrimai mes tenēs-  
10: mu bilītwei pagīršnan<sup>467</sup> be dīnkausan<sup>8</sup> be  
11: madlīt, kai Tāns kwaitīļai dātwei šīsmu<sup>465</sup> maļnīkan  
12: b<sup>o</sup>ūt en wīsan etnīstin paļaipīntan Tenēsmu<sup>468</sup>.  
13: Be bilītei<sup>226</sup> pó [m'an] tītāt:  
14: Wisamuzīngis Engraudīwings Dēiws be  
15: Táws, mes bilēmai tēbei pagīfsnan be dīnkun  
16: kāi Tu Twàjas Kīrkis<sup>469</sup> etnīwingiskai izļāiku, be tūļni-  
17: nai, be šīsmu maļnīku palīkiwuns<sup>470</sup> āsei, kai tāns,  
18: pra Swīntan Krikstīseņan, etkūmps nauna-  
19: gēmuns, be twajāsmu mīļan S<sup>o</sup>ūnan, n<sup>o</sup>ūsmu  
20: Rikījan, be ainēsmu Retenīkan, Jēzu Krīstu<sup>471</sup>, en-  
21/22: kērminints, ast pastāwuns Twāis maļnīks be weļdūns twāiseisan<sup>431</sup>  
22/21: dēngininiskan ļāban<sup>8</sup>.

<sup>463</sup> *Volk* = 'meeting' < 'gathered (people)' < agent noun \**empīrinsna*, cf. pc.pt.pa.n. *empijrint* 115<sub>17</sub>.

<sup>464</sup> Av. \**bilīnt'ai* < \**bilējanījai*, cf. ftn. 245.

<sup>465</sup> *Dātwei* 'let, allow smb. (dative!)', cf. Lith. *lėiskite man...*

<sup>466</sup> Did A. Will understand *German*? Germ. *genediglich* is an adverb, not an adjective (*etnīwings*) here.

<sup>467</sup> This is a noun *pagīršnan* cf. (131<sub>15</sub>) with occasional *s* > *š* after *r*, cf. *kīrsa* > *kīrscha*, *PEŽ* II 196 f.

<sup>468</sup> *sebbei* might mean 'to himself' indicating the child, not Jesus in this case.

<sup>469</sup> *PEŽ* II 193 is incorrect: plural is *Kirchen*, not *Kirche*! Is it a strange partitive genitive here?

<sup>470</sup> *PEŽ* III 318.

<sup>471</sup> *Christu* (2x, 117<sub>4</sub>, 131<sub>6</sub>) possibly points to Pr. dat. -*u* generalised in barytones, so that a barytone dat. \*-*a* had not existed in Samlandian. In this case my reservation in ftn. 15 was unnecessary!

Wir bitten dich gantz gehorsamlich / das du diß  
 Kindt/so nun mehr dein Kindt worden ist / bey der  
 empfangenen wolthat/gnediglich bewaren wöllest  
 damit es nach allem deinem wolgefallen / zu Lob  
 vnd Preyß deines heiligen Namens/auff das treuw-  
 lichst vnd Gotseligst/aufferzogen werde/ vnd ent-  
 lich das verheissen Erbtheyl / im Himmel mit allen  
 Heyligen entpfahē / Durch Ihesum Christum/  
 Amen.

Zum Beschluß spreche der  
 Kirchendiener.

Der **HERR** Segne euch/  
 vnd Behüte euch.

Der **HERR** erleuchte sein  
 Angesichte vber euch vnd sey euch  
 gnedig.

Der **HERR** erhebe sein  
 Angesicht auff euch/vnd  
 gebe euch Friede/  
 Amen.

¶ Mes.

Mes mablūmai tien / ganbei poklusmingistan / Kai  
 toū schien malnīktan / Kas teinū toūls twais mal-  
 neyts postāuns ast / prei stēisei pogauton labbasēg-  
 gisan / Etniwingistai pakūnst quoitilai si / prei po-  
 girrien bhe Teisin twaias Swintan Ennen / tans  
 dīgi nostan / vcl a isarwistai bhe Deirwa deirwēstai  
 poaugints postānai bhe enwāngistan / stan potaus  
 Einton weldisnān en Dengān / sen wissans Swinti-  
 cēns engaunai / pra Jesu m Christum / Amen.

Zum Beschluß spreche der Kir-  
 chendiener Also:

Stas Ritijis cbsignāsi wans /  
 bhe pokūnsi wans.

Stas Ritijis poswāigstinai swai-  
 an Brosnan kirschewans / bhe  
 bouise ioumas etnijwings.

Stas Ritijis erlāngi swaian  
 Brosnannowans bhe dā-  
 sai ioumas packai en  
 A M E N.

p iij.

### III 133

- 1: Mes madlimai tien / gantzei poklusmingiskan / kai
- 2: toū schien malnijkan / kas teinū toūls twais mal=
- 3: neyks postāuns ast / prei stēisei pogauton labbaseg=
- 4: gīsnan / Etnīwingiskai pakūnst quoitīlaisi / prei Po=
- 5: girrien bhe Teisin twaias Swintan Emnen / tans
- 6: dijgi nostan / vcka isarwiskai bhe Deiwa deiwūtskai
- 7: poaugints postānai / bhe enwāngiskan / stan potau=
- 8: kinton weldīsnan en Dengan / sen wissans Swinti=
- 9: ckens engaunai / pra Jesum Christum / Amen.
- 10: [Zum Beschlus spreche der Kir=
- 11: chendiener Also?]
- 12: Stas Rikijs ebsignāsi wans /
- 13: bhe pokūnsi wans.
- 14: Stas Rikijs poswāigstinai swai=
- 15: an Prosnan kirschewans / bhe
- 16: boūse ioūmas etnijwings.
- 17: Stas Rikijs erlāngi swaian
- 18: Prosnan nowans bhe dā=
- 19: sai ioumas packaiien
- 20: AMEN.

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*1 We ask thee, quite obediently, that 2 thou (would Graciously protect) this child, which now more thy ch- 3 ild has become, at that received benefi- 4 cence, [Graciously protect would], at Pr- 5 aise and Honour of thy Holy Name, he 6 also on \_that, mostly surely and very piously 7 is brought up, and finally, that pro- 8 mised inheritance in Heaven, with all Sain- 9 ts receiveth, through Jesum Christum. Amen. 10-11 [Not translated: To end let the Church servant speak so?] 12 That Lord bless you, 13 and protect you. 14 The Lord shineth h- 15 is Face above \_you, and 16 be to you gracious. 17 That Lord exalteth his 18 Face on \_you and g- 19 ive to you piece 20 Amen.*

### III 133

- 1:** Mes mādlimai Țan, gāncai<sup>472</sup> pakļūsmingiskai<sup>307</sup>, kai  
**2/4:** T<sup>o</sup>ú kwaitīlīsei<sup>248</sup> šan maļnīkan, kas teinū t<sup>o</sup>ūls Twāis maļ-  
**3:** n<sup>e</sup>īks ast pastāwuns<sup>8</sup>, prei pagaútan ļabaseg-  
**4/2:** gīsnan etnīwingiskai pakūnst, pēr<sup>473</sup>  
**5:** Twājas Swīntas<sup>17</sup> Ēmnes<sup>474</sup> pagīran be teīsin<sup>8</sup>, kái<sup>475</sup> tāns  
**6/7:** dígi nó stan pastāļai<sup>7</sup> ūka izaŗwiskai be dēiwadeiwūtskai  
**7/6/9:** paaugīnts<sup>8</sup>, be ēnwangiskai<sup>476</sup> engauļai<sup>7</sup> patau-  
**8:** kīntan weļdīsnan en Dāngu<sup>477</sup> sen wīsans swintī-  
**9/7:** kans<sup>8</sup>, pra Jesum Christum, Āmen.  
**10:** [Prēi wangan bilīsei Kīrkis  
**11:** šļūzeniks tīt:]  
**12:** Rikīs ebzignāsei wans,  
**13:** be pakūnsei wans.  
**14:** Rikīs paswāikstinai<sup>478</sup> swà-  
**15:** jan Prūsnan kīrša wans, be  
**16:** b<sup>o</sup>úse<sup>36</sup> j<sup>o</sup>úmas<sup>199</sup> etnīwings.  
**17:** Rikīs erļāngi<sup>478</sup> swàjan  
**18:** Prūsnan nó wans be [dā-  
**19:** s'ai] j<sup>o</sup>úmas pàkajan.  
**20:** ĀMEN.

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<sup>472</sup> For accent cf. *gānts*- 115<sub>7,10</sub>.

<sup>473</sup> A. Will's *prei* calques Germ. *zu*. On the other hand, cf. Lithuanian dative construction *tāvo šlōvei ir gaŗbei* = Pr. dat.? = Pr. *pēr* + acc.? (*pērstans lāngiseilingins* 73<sub>6</sub>).

<sup>474</sup> For gen. sg. \**emnes* cf. gen. sg. *kermenēs* 109<sub>8</sub>.

<sup>475</sup> A. Will absurdly ('on that') calqued Germ. *auff das* (+ conjunctive mood) 'that... would...' instead of translating it as Pr. *kāi* (+ conjunctive mood).

<sup>476</sup> Since the root accent is acute in Lithuanian (*vėngia*), Will's *enwāngiskai* seems to be a misspelling of *ēnwangiskai*: cf. the absense of dash in *wangint* 99<sub>10</sub> (*wangīnt* ? *waġgint* ?), *enwangan* 55<sub>23</sub> (*ēnwangan* ? *enwaġgan* ?).

<sup>477</sup> A dative/ locative form is necessary. V. Mažiulis explains the spelling *deng-* (1x in the 3rd Catechism instead of *dang-*) through influence of the preposition *en* (PEŽ I 177).

<sup>478</sup> According to V. Mažiulis, indicative present form could be used in optative meaning (cf. Lith. *ima jī velniāi!*).

*IUSTVS EX FIDE VIVIT.*



## FRAGMENTS





## TN

Towe Nūŕge kās effe andangonsūn swyntinf \**tōve nūse kas èsei an dangun̄sun swīntins* ‘Pater Noster qui es in coelis, sanctificetur’.

This is a manuscript fragment of the first words of Pater Noster from the beginning of the 15th c., published by E. Mikalauskaitė (Priešreformnių laikų prūsišuko Tėve Mūsų nuotrūpa / Archivum Philologicum, 7. Kaunas 1938, p. 102–106). The text was translated from Latin (pl. *coelis*), not from German (sg. *im Himmel*). The form *dangun̄sun* was an occasional non-paradigmatic (adverbial) locative formed in contamination of adv. “loc.” pl. \**dangu-su* and the inessive construction \**en* + acc. pl. *danguns* (Mažiulis BS 223 f.). The final *-n* may be a result of a repeatedly attached postposition *-en* (cf. the umlaut). The form *swintins* may reflect pc. pt. pa. \**svintints*, as well as an optative \**svitinsei* + r. *si*.

## MBS

These are fragments, recorded in several versions by Hieronymus Maletius in Sudovian Nook in the middle of the 16th c.:

(1) O hoho Moi mile swente Pannike \**ō hōhō m̄šise m̄ļan svēntan pānike* ‘Oh my dear holy fire!’.

(2) Kellewesze perioth/ Kellewesze perioth \**keļavezīs perjōt* ‘A carter drives here, a carter drives here!’.

(4) Kails naussen gnigethe \**kaīls n̄ūsan gīnīti* ‘Hello our friend!’.

(5) Beigeite beygeyte peckolle \**bēgaitē bēgaitē pikūlai* ‘Run, devils, run!’.

(6) Kails poskails ains par antres \**kaīls pas kaīls, aīns per āntran* ‘A healthy one after a healthy one (one after another)’ – a drinking toast.

As for the fragment (3) *trencke, trencke* \**trēnki, trēnki* ‘Hit (it), hit!’, it is doubtlessly Lithuanian, not Prussian, because of the *-ki* imperative.

Maletius’ records were contemporary with the translation of the 3rd Catechism in the same Samland, when Pr. \**ō* had converted into \**ā*, but Pr. \**ē* had converted into \**ī* according to V. Mažiulis. However the presence of \**ō*, \**ē* corresponds to contemporary (and later) records of these vowels in Samlandian “Pomezanian-like” toponyms. This points to coexistence of two languages (dialects) in Samland: proper Prussian and Sudovian (Palmitis, *Grammatical incompatibility of two main Prussian “dialects” as implication of different phonological systems* / Colloquium Pruthenicum Tertium 2001, 63–77).

## GrF

sta nossen rickie, nossen rickie \**sta (ast) nūsan rikīs, nūsan rikīs* “This is our lord, our lord” –

This is an expression from the list (F) of the Vocabulary of friar Simon Grunau, a historian of the German Order.

## OT

Dewes does dantes, Dewes does geitka \**Dēiws d5sei dantes, dēiws d5sei geítka*  
“God give teeth, God give bread!” –

this phrase from “Onomasticum Thurneyssers” (*Maeļiā kai Hermeneia*, Berlin 1583), if not a mix with Lithuanian adage *Diēvas dāvė dantīs, Diēvas duōs iř dūonos*, shows an optative construction with a direct case in the nominative (“absolute”) case. The ending *-a* instead of *-5* may be a result of shortening in an unstressed position.

# **Save remnants of Abel Will's church in Pobethen, today – Romanovo, Kaliningrad region, Russia!**



The church was built in the 14<sup>th</sup> c.

The Church rector Abel Will translated M. Luther's Enchiridion, the main written monument of the Prussian language, here in Pobethen between 1555–1561.

The building was intact in 1945. First its tower was torn down. After that, large entry doors for trucks were installed in the altar wall and the building was converted into a manure barn. The roof finally collapsed sometimes during the past decade.

Region and local authorities have wanted to demolish the building for 15 years. Due to several international petitions, the structure had to be preserved. However, it has been left abandoned for natural ruination.

Photo by Glabbis Niktorius, Kaliningrad.

Senovės prūsų rašytiniai paminklai.

Sudarytojas ir komentarų autorius Mikelis Klusis.

Redaktorius ir dizaineris Letas Palmaitis.

Išleido ir atspausdino Pasaulio lietuvių centras, S.Daukanto 11, 44305 Kaunas.

Pasirašyta spaudai 2007 03 28.

Platintojas [www.knygininkas.lt](http://www.knygininkas.lt)